

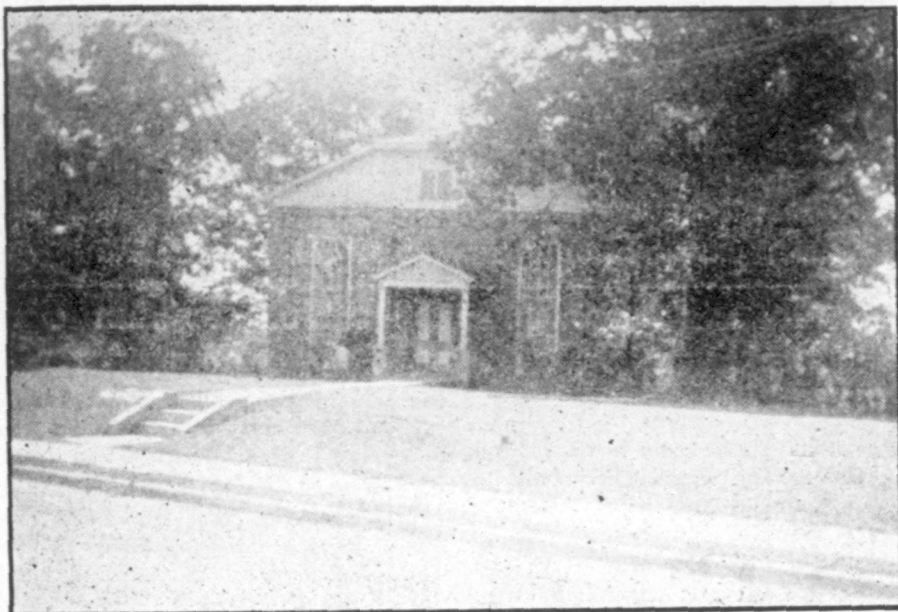
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

Jackson, Miss., September 15, 1938

NEW SERIES
VOLUME XL. No. 37



FAYETTE BAPTIST CHURCH



A. E. MASON
Pastor Fayette Baptist Church

THE FAYETTE BAPTIST CHURCH

Two unsuccessful efforts were made to organize a Baptist church in Fayette previous to the organization of the present church, one in 1903 and the other about 1908.

This church was organized in the early fall of 1913. The history of the church has been a struggle from its beginning. But God has worked on through the years when human hands were idle, and it has made steady but slow growth from year to year.

Mr. L. L. Posey, now of Jackson, and Prof. J. D. Wallace, of Scooba, were the moving spirits in the organization of the church. The members were few in number and the Baptist State Mission Board gave a small amount each month to help in its support, and often that contribution from the Mission Board kept the church alive.

A Sunday school, Woman's Missionary Society, and Sunbeam Band were organized immediately. The Sunday school and W. M. S. have been active through the years.

The church has been fortunate in its pastors. The first pastor was Dr. J. W. Provine, a returned missionary from China and teacher of Bible in Mississippi College.

The church was fortunate to secure Dr. M. O. Patterson as the next pastor, having succeeded Dr. Provine as teacher of Bible at Mississippi College. Under his leadership the church grew in members and spirituality. Dr. Patterson's pastorate was two years in length, and on leaving the church he recommended that the next pastor be located on the field. Rev. N. E. Winstead, a recent graduate of Mississippi College, was secured. He soon resigned to enter the Seminary at Louisville, Ky.

The church's fourth pastor was Rev. J. A. Landers. His pastorate lasted two years.

Rev. G. C. Hodge succeeded Rev. Landers, coming to the church immediately after graduation from the Seminary at Fort Worth, Texas. His pastorate was three years. During Reverend Hodge's pastorate the State Mission Board increased its contribution to the field and he gave full time to the Fayette church, preaching Sunday afternoons to churches in the country.

The church was organized throughout, a parsonage was purchased, the first payment of more than two hundred dollars made on it was a gift from the Woman's Missionary Society of the church, money they had saved through the years with small personal contributions. A building lot for a church was also secured and paid for.

After Rev. Hodge's pastorate, the State Mission Board no longer gave financial aid to the church and it went back to half time services.

The church's next pastor was Rev. Davidson Taylor, a young student at Mississippi College.

The seventh pastor of the church was Rev. D. O. Horne. Rev. Horne led the church to purchase the old Christian church and remodel it into the present attractive house of worship. Prof. J. J. Darby, superintendent of the Fayette High school, who was a licensed Baptist preacher, next served the church as pastor for some eight months until a regular pastor could be procured.

Rev. L. E. McGowen, a recent graduate of the Baptist Bible Institute, was the next pastor. Through his leadership of four years the debt on the church property was liquidated.

Rev. McGowen was succeeded by Rev. A. E. Mason, graduate of the Moody Bible Institute and Mississippi College. He has served the church as pastor faithfully for more than two years. He has recently resigned the pastorate to enter the Seminary at Louisville, Ky., for further study.

Some of the worthy facts about the Fayette Baptist Church are: Always paid its debts, financed its needs with simple giving, and has been conspicuous for loyalty in emergencies.

THE NEW PROVIDENCE CHURCH

New Providence Church, southeast of Hazlehurst, Copiah County, was constituted in September, 1828, of eleven members who were: Wm. Martin, Nancy Martin, Jane Martin, Reuben Leach, Sarah Leach, William Ferguson, Martin Ferguson, James Hillyard, Mary Hillyard, Zias Davis and Martha Davis. The officiating presbytery were: Revs. Elisha Flowers, Benjamin Gallatine and James Bailey, the last of whom became the first pastor serving for seventeen

years, until his death in 1845. The second pastor was Rev. William Mullins who also served seventeen years, "until God called him home." And during these two fruitful ministries six young men were ordained to preach the gospel: Wm. Martin, 1831, Matthew Conn, 1844, A. Lum, 1851, E. Douglas, 1851, W. H. Bailey, 1851, James Newman, 1853. Still another was ordained in 1864, he being C. M. Gordon.

The remaining twenty-three pastors have served shorter terms, but Rev. J. J. Green served sixteen years during three pastorates and Rev. S. R. Young served thirteen years during two periods of service. The records are full and well kept until 1908 when breaks begin to occur until the present time. The church has occupied five different houses of worship, moving into the present house of worship in 1928. The present pastor is Rev. A. Estus Mason.

UNION CHURCH BAPTIST CHURCH

The Baptist people of Union Church held preaching services in the school house some two years before the church was organized in 1922 by Rev. G. C. Hodge. During his pastorate the church building and the parsonage were erected.

The W. M. U. of the church has been a source of great strength to the church. Without the perseverance of these good women the church would have had a severe struggle to continue. At present the W. M. U. is sponsoring the Girls' Auxiliary and the Sunbeam's organization.

The pastors of the church have been as follows: Rev. G. C. Hodge, Rev. Billy Ingram, Rev. L. E. McGowen, and Rev. A. Estus Mason, the present pastor.

President D. M. Nelson says that Mississippi College opened with about the same attendance as last year.

The Emmanuel Baptist Church of Baton Rouge, Louisiana, John Daniel Brown, pastor had 606 additions during the associational year which closed September 1. There were 260 of these for baptism, and 150 of the 260 were grown people. The Emmanuel Church is adding an educational director to the staff. This will make four paid workers employed by the church.—Reporter.

LOOKING AT THE WORLD

By Plautus I. Lipsey, Jr.

Budapest (in July)—The keynote of Berlin is arrogant intolerance, while in Praha the keyword is "courage." Budapest, further to the southeast, sits under a darkening cloud of despair.

The capital of Hungary is a beautiful city, its people handsome and courteous and kindly, looking back with affectionate pride upon a colorful historic past.

But the present to Budapest is drab indeed, and the future seems to hold nothing better in store than subjection to the aggressive, Hitlerized Germany. Such, at least, is the prevailing sentiment here.

Like that of Austria, her sister state, the fate of Hungary has been hard and humiliating since the world war peace treaties cut them asunder; and robbed them also of much of their political and economic hinterland.

Austria had been an industrialized state, depending for prosperity upon the exchange of her manufactured goods for the food stuffs and raw materials of the agricultural provinces, which the peace of 1919 set apart as separate states or parts of separate states.

Hungary, largely an agrarian state whose principal source of wealth was her vast wheatlands, lost her natural markets by this same after-war settlement. Mounting tariff walls and policies dictated by the madness of economic nationalism threw her whole economic life out of balance.

Four months ago Germany swallowed Austria at one gulp, and the economic worries of Vienna became merged in those of Berlin.

What was the result of the "anschluss" for Hungary, Austria's neighbor immediately to the east?

Budapest and the Hungarian hinterland immediately felt the pressure of redoubled propaganda, directed from Berlin, while the Nazi political groups gained in boldness and adherents. Threats of German anger and punishment if Hungary remained cold to Hitler's philosophy were joined with promises of political aggrandizement and commercial prosperity, if the Budapest government received the Nazi advances with friendly collaboration.

What to do?

I have asked my friends here that question repeatedly this week. From the standpoint of liberalism and democracy, their replies are marked by hopelessness, almost unlightened by a single ray of optimism.

Informed Hungarians are unable to see any escape from surrender to the onrushing sweep of German Nazi-ism, supported by the kindred system of fascist Italy.

They think it unlikely that Hitler will seek to win his way down the Danube by military means. His approach is, and probably will continue to be through economic pressure.

Here is Hungary's unhappy predicament, with the political factors subservient to economic "necessity."

Hungary is suffering profound economic distress, primarily because of the difficulty of selling her bumper wheat crop. Germans and Italians both need wheat, but neither has cash sufficient to make a spot purchase. They will buy Hungary's wheat only through some barter trade arrangement—which will be all wrapped up in political pledges.

It seems inevitable that Hungary will secure her needed market only at the price of political engagements which leave her under sway of the Berlin Nazis.

Meanwhile Hungary's unemployment situation is bitterly distressing, and her landless peasantry are the easy prey of Nazi propagandists. The Nazis are the only ones who make seductive

promises, and desperate people are wont to submit themselves to smooth-spoken seducers.

The government of Hungary (a kingdom without a king) has undertaken a program of agrarian reform which is making but slow headway. Hungarian lands are largely in the hands of a powerful patrician class. A recent law provides for the partial and gradual breaking up of the larger estates, and distribution of lands thus acquired to peasants on favorable purchase terms. This process, opposed in general by the noble landlords, has not yet gone far enough to provide appreciable relief, nor to justify or discredit the reform.

As for Germany—what is Hitler's chief interest in Hungary?

The Nazi leader, first of all, wishes Hungarian grain as food for his 75,000,000 Germans and feed for their beasts. But further down the Danube lie the rich Rumanian oil fields, at which he aims to supply his petroleum requirements for war and peace. Further still lies the Black Sea, giving him a much desired outlet, both naval and commercial.

Moreover, this enriching drive down the Danube to the Black Sea would bring Germany into contact with the Ukraine, a vast, productive area which Hitler covets for his overflowing and needy population.

France and Britain seem to be doing little to oppose the march of Nazi economic pressure down the Danube. They have their hands full in other quarters.

The poor of Budapest, like the under-privileged classes all over Europe, are watching the career of President Roosevelt with wistful hopefulness. They regard his efforts to improve the lot of the distressed and disinherited in America as bearing cheerful significance for the economically depressed of all the world.

In conversation with some of them in Budapest I find them keenly interested in his successes and failures and much concerned over the permanency of the social reformation of which he is champion.

FAYETTE, MISSISSIPPI

Fayette, the county site of Jefferson County, is located near the geographical center of the county, on the Natchez, Jackson and Columbus Railroad. Jackson, the capital of the state, is seventy-three miles north and Natchez, on the Mississippi River, is twenty-six miles south.

One hundred and fourteen years ago, when the increasing population of the county necessitated the removal of the seat of justice from the village of Greenville, where it had been during territorial times, commissioners were appointed to select such location as, in their judgment, would best conserve the interests of the general public. After full consideration of the advantages of several proposed sites they selected and purchased the Platner tract, on which the town of Fayette was built. Few places present more natural advantages. Situated upon the crest of a cluster of gently undulating hills whose gradual declivities afford perfect natural drainage; on the outskirts of the pine belt, above miasmi and free from malaria, the uniform good health enjoyed by its inhabitants constantly attests the farsightedness of its founders.

As we glean from the ancient record the two main considerations which turned the scale in favor of Fayette were the existence of "springs of living waters" thereon, and the fact that a relay house on the stage coach trace was situated within what afterwards became the corporate limits of the town of Fayette. Transportation was by stage to the Mississippi River and thence by flatboat to New Orleans, so, when the town was first located the two most important, if not the only, buildings near the tract purchased were the Relay House, just north of the proposed town, and the Tavern upon its southern confines.

Highways were infrequent, and the fact that

two of the most important public roads joined near the point selected was of great, if not paramount, importance to a people who were compelled to travel over one or the other to reach market.

The question of an adequate water supply was then, as now, one of the grave problems of municipal government, and the record discloses that the "Big Spring," on Spring Street, was dedicated to the public use, while the first work of public improvement was the digging of a well from which all were permitted to use.

How changed are conditions today! The stage coach has vanished, and in its stead the locomotive and paved highways place us in close connection with the marts of the world. The Tavern, which resounded so merrily to the blare of the coachman's bugle, is but a memory now while a modern hotel with more luxuries than were dreamed of in the philosophy of that primitive day, makes pleasant the traveler's stay.

As a place of residence for a man with a growing family its attractions are practically innumerable. In the midst of a hospitable, cultured, refined people, the social atmosphere is of the purest. The Baptist, Methodist and Presbyterian denominations each have substantial houses of worship, with good congregations. Other denominations also have representative memberships, and all upon occasion worship together in brotherly love and unity, cooperating in every work of benevolence and charity.

Not only are the social and religious influences wholesome, but the children of the entire community possess school advantages unsurpassed by any town in the state, outside of the university cities.

Upon the score of general health, Fayette leaves nothing to be desired. General good health is the almost universal rule. The death rate is of the lowest; the air is pure, the water wholesome, and typhus and other kindred diseases are absolutely unknown.

As a business place, Fayette presents unrivaled advantages. Situated in the center of the county by virtue of its geographical position it controls a part of the trade for many miles in every direction. It is in easy reach alike of the thrifty farmers of the east and the rich alluvial lands of the west. The Yazoo and Mississippi Valley Railroad gives it speedy access to the markets of New Orleans and the north and east. The unbroken and increasing prosperity of its many enterprising merchants furnishes incontrovertible proof of the success which here attends commercial effort when wisely and conservatively managed. The town owns a thoroughly equipped water works and electric light plant, by which both water and lights are furnished consumers with unfailing regularity and at reasonable rates.

As a cotton market, Fayette offers striking inducements. With modern, "up-to-date" gins the farmer can bring his cotton to this market and dispose of the entire product at the full market price. Our merchants meet prices of all adjacent towns without reference to size, both in the cheapness at which goods are sold and the prices paid for all cotton offered for sale.

Brother H. L. Byrd reports two additions at Spring Creek Church, Neshoba County, Sunday and 117 in Sunday school. Seventeen have been baptized since he began his pastorate in April, two awaiting baptism and a good number received by letter.

Six days were spent with Pastor David H. Barnhill at Plain. Brother Barnhill had planned a Daily Vacation Bible school in connection with his meeting. Mr. John A. Farmer was superintendent of the school and he was given assistance by Mr. Grady Ward, principal of the public school at Plain, and others of the community. It was a great joy to be associated with these fine folks and to work with their consecrated pastors in the service of the Lord. The Lord used all of us in a gracious meeting. There were 22 added to the church.—B. B. Hilbun.

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When the county, the county, Methodism about, some more than the trustee Slater, J. O. Baldridge, Platner two parsonage was a home preaching church, was the first

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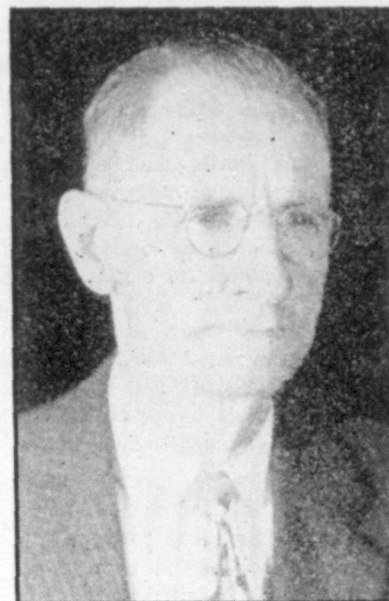
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GALATIA METHODIST CHURCH, UNION CHURCH, MISS.



REV. DAN P. YEAGER, Pastor
Galatia Methodist Church

THE FAYETTE METHODIST CHURCH
1832-1938

When the town of Fayette was established as the county seat of Jefferson County in 1826 Methodism had churches in the country round about, some of which had been in existence for more than a score of years. On January 20, 1827, the trustees of the circuit, Abner Marble, Joseph Slater, John M. Folkes, John C. Johnson, John Baldridge, and John Baldwin bought from Henry Platner two and a half acres, where the present parsonage now stands, for fifty dollars. There was a house on the lot and this was used for preaching services until the building of the first church, when it was converted into a parsonage, the first parsonage in the state of Mississippi.

In 1833 part of the present cemetery property was bought and about two years later a church was built thereon, which served the congregation as a preaching place until the erection of the present church building in 1904. The church was formally organized as a separate congregation in 1832, while services were being held in the house first bought on the parsonage property. The church has worshipped in three buildings, for three years in the first, for sixty-nine years in the second, and for nearly thirty-four years in the present building.

Only two names of the charter members of the church are of record: Rev. John J. Robertson and Hon. John M. Whitney. Both died in 1867 after thirty years service as chairman and secretary of the church board of trustees.

The Sunday school began its career many years before the Civil War and is one of the oldest Sunday schools in the conference. Who was the first superintendent we do not know. Major Thomas Reed, father of the late Judge Richard F. Reed of the Mississippi Supreme Court, was for many years the honored superintendent. During the last thirty years the school has had only three superintendents: J. S. McDonald, W. W. Ellis, and Mrs. W. H. H. Lewis.

The Woman's Missionary Society is one of the oldest in the conference, having been organized on September 27, 1858, under the name of the Fayette Female Financial Association. Mrs. Martha A. Whitney was the first president, Mrs. Amanda S. Armstrong was vice-president, and Mrs. Cynthia Ellis was treasurer. The present organization has been in existence for about 30 years.

The Epworth League of the Fayette Methodist church has had a useful history for about a quarter of a century. Three former members of the League are now in active Christian service: Rev. Victor Sherrill Coleman, pastor at Seminary, Miss Mathilde Killingsworth, missionary in China, and Miss Louise Killingsworth, missionary in Cuba.

THE PLEASANT HILL BAPTIST CHURCH
By Mrs. Winnie Lee Lessing and
Mrs. Mildred Barksdale

The Pleasant Hill Baptist Church was organized in 1844. At that time it was a branch of the Old Providence Church. The organization began with five faithful men and women using a little ten by twelve log cabin as a meeting place, approximately two miles north of the present site. The faith of these few was soon rewarded with many additions to the church, causing them to secure a larger building.

Great grandfather and great grandmother Short gave the plot of ground on which a larger building was erected and on which the present building now stands. The first, a crude wooden structure was enlarged at three different times in an effort to accommodate the large congregations.

In 1888 a more comfortable and spacious building was erected.

Pleasant Hill is ever proud to acclaim her five famous "preacher sons" whom she ordained: Isaac Anding, John Snider, W. S. Rodgers, T. J. Barksdale, and Alton Pierce. The very fine works of these men speak for themselves.

With almost a century of service Pleasant Hill Church has had only six church clerks, they were: Johnnie Watt, A. J. Foster, G. A. Newsom, I. N. Garrett, W. W. Furr, and T. R. West, now serving.

The oldest recorded member now living is brother Perrie Smith.

One great pastor the church will always love was dear old brother S. R. Young. Other pastors were W. T. Graves, W. S. Rodgers, J. N. Miller, W. H. James, J. A. Chapman, G. C. Hodge, L. V. Young, Billy Ingram, L. E. McGowen, and A. E. Mason, now serving.

The Torch Must Not Go Out

We, the young men and women of the Pleasant Hill Church, pause a moment to bow our heads with thankful hearts for the consecrated lives of those beautiful characters, who have gone to their reward. To us the loss is great but we praise God that they have gone to the much deserved rest that God our Father has promised all those that do His will.

To you who have lived before us such beautiful lives, who taught us the real value of living our lives as light-bearers for Christ, we owe the foundation of our church which you built on the firm foundation of Christ Jesus.

And, to you, the elder members of our church that God still permits us to have with us, we are thankful for your lives and your daily prayers to God in our behalf. We realize our weakness but through Christ we shall conquer even as you have.

Again we say, "Thank God for your lives," and pray that God will give us strength that we

may be worthy bearers of the light that you have handed over to us. The torch must not go out. Christ must be crowned King of all.

Galatia Methodist Episcopal Church, South, of Union Church, was organized in 1851 with John B. Wilkerson, David Gillis, Irwin Pierce and John G. Farris as some of the charter members. The first building was erected in 1859. This building was destroyed by a cyclone in 1908 and the present building erected. The present pastor is Dan P. Yeager.



P. E. BATES, Supt. of S. S.
of Fayette Baptist Church



R. P. LANGLEY
Superintendent of Fayette School

EDITORIALS

ALL SET!

It is strange how words change their meaning, assume new meaning or come to mean things that are entirely different. We had no difficulty in understanding a bunch of athletes when we saw them take their places for a game and heard one of them say "All set!" We knew he meant ready to go! And they went, like a whirlwind. But we had heard the same word "set" used to mean the exact opposite of this, to mean fixed so it could not go, or of a person fixed in his mind so that he had no disposition to go.

And then we thought of churches, yes and of institutions, and of mission boards. We have seen some churches that were "all set," because they were ready to go. They had an aim, a program and a plan for attaining their aim. They had a trained group of folks, taught in the word of God and imbued with His Spirit. They were ready to go. They were alive and full of initiative. They were aggressive and progressive in the proper Christian sense of the word. They knew how to start something.

And we have longed to see that spirit take possession of all our people, of all our institutions and all our boards. We know there is a somewhat popular prejudice against what some people call "institutionalism". Part of it is due to ignorance. But part of it is due to the fact that institutions and boards tend to degenerate into the business of self preservation. They come to think of their mission as that of simply perpetuating themselves rather than discharging a mission in the world. They use up their energies in hoarding their resources, feeding the machine, paying expenses, meeting all financial obligations, rather than ministering to the human needs which made their existence desirable and necessary.

We are anxious to make ourselves clear in this matter, for on the apprehension of our real mission depends any justification for the existence of these boards and institutions. It is a question of attitude. Are we looking within or without? Are we facing our own needs? or are we considering the needs of the others, of the world around us? If we are thinking of the needs of a board, the board has no reason for existence. He that loveth his life shall lose it; and he that loseth his life for Christ's sake and the gospel's shall find it. The same board, composed of the same men may be concerned merely about saving an institution; or they may be concerned about saving the people. Until and unless we get this latter conception there is no need of boards and institutions. But if they are conscious of a mission, their own life is assured.

Take a specific case. The Baptist Orphanage was founded to take care of dependent orphan children. They did not have any children to take care of. But there were plenty of them in Mississippi. And there was need that something should be done about it. And something was done about it.

But now that the orphanage has been established the tendency with us is not to talk about the orphan children, but about the orphanage. And we appeal for help for the orphanage, the institution, forgetting the children on the inside as well as those on the outside. We become concerned about financing the orphanage rather than about feeding the orphans. At least we limit our interest to the comparatively small group of children that have come to the orphanage and the multitudes outside we let shift for themselves. We even try to see how many we can keep out of the orphanage instead of how many we can get into it to get the benefit of it. Our concern is in taking care of our finances, instead of taking care of the children. The human element, the Christian element is overlooked. This is not a plea to make debts nor an apology for deficits. Far from it. But the

way to avoid debts on a Christian institution is for it to fulfill a Christian mission.

Now look at the educational work, the mission of our colleges. We have almost ceased to think of our mission and our obligation to train men and women for service. We want to save our colleges, forgetting that the way to save our colleges is to make them agencies for making men and women. We will save our colleges and enlarge their ministry when we go after the young folks with the purpose to give them the best possible Christian training, yes, all of them.

And the same lack of initiative may be found in mission boards. We have never known one to make a survey with a view of discovering the places of greatest need and destitution. A mission board is habitually on the defensive against appeals for help. We have known many churches organized in Mississippi but most of them have come through individual initiative and not because a board discovered a need and sought to meet it. We tell the people the needs of our boards instead of telling them about the needs of the lost. Our boards are doing good work in many places, but it is generally in response to applications for assistance. Baptists as a body never started a college, nor an orphanage, nor a hospital. Somebody started these and thrust them on us. We couldn't help ourselves. It is time we were getting all set to go, instead of all set to stay.

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Four additions and fine attendance at Pontotoc Church Sunday reported by Pastor Hilbun.

Rev. Fred A. McCaulley writes that Southwestern Seminary at Fort Worth opened with 468 enrolled, a good deal above the average in the thirty-one years of its great history. Everybody is in fine spirit and hopeful. Of the 468 who have been enrolled in the first five days, 248 are preachers, 37 laymen and 183 women. Last year the number of preachers reached the high mark of 317, but the percentage of preachers is larger this year. Last year more than three fourths of the preachers held pastorates. This year the percentage is larger. Business men of Fort Worth and nearby churches are cooperating to enable students to find employment. Enrollment for the first quarter will continue till Sept. 19th. The second quarter begins Oct. 31.

Yalobusha County Association has a two days' session and does its work more deliberately than many others. Brother G. E. Denley, state senator, has been moderator from the organization seventeen years, and was moderator of the Calhoun County Association for two years before that. Brother T. T. Gooch has been clerk from the beginning. These are both laymen, and do their work well. At the meeting last week at Bethel Church there was a good attendance. All were glad to see brother R. L. Breland present after a long period in the hospital, though he could not remain throughout the session. All letters were in beforehand and it took no time to get on to business. The first thing on the program was Missions. Here the brethren allowed the editor to speak in behalf of our Convention Board. The chart helped us to visualize the work done. The sermon was preached by Rev. W. J. Derrick in the absence of the appointee. Brother Derrick was pastor in this association for many years and the brethren heard him gladly. His message was intensely practical. After a bountiful dinner to a big crowd, the program began with the report on Sunday school and B. T. U. work by Sellers Denley. Here discussion broke loose and many make contribution to the cause, among them brother Kermit Cofer of Water Valley and Rev. J. R. G. Hewlett of Charleston. Brother Bryan Simmons was welcomed as representative of the Orphanage. Rev. N. S. Jackson spoke on Temperance and brother Vandenburg of Water Valley made a moving talk on the same subject. As we had to leave for a long drive we missed much of what followed. We should be glad if from every association some one might send us the report of the number of baptisms for the year, and the amount given to missions and benevolence.

Mississippi Woman's College at Hattiesburg opened on Sept. 8. Three new faculty members were introduced: Dr. W. E. Fairman, A. E. Miller, and Miss Ora Lee Wells.

Rev. A. B. Pierce of Crystal Springs assisted Pastor J. D. Griffin in a meeting at Pearl River in which 41 were added to the church, 29 by baptism.

Dr. W. C. Boone offered his resignation as pastor of First Church, Jackson, Tenn., to accept a call to Springfield, Mo. But the Jackson folks are protesting against his going.

Rev. Percy Ray of Collinsville, Ill., who was assisting Pastor I. F. Metts and Northside Church, in Jackson, in a revival meeting was taken suddenly ill Sunday night and was taken to the Baptist Hospital. The pastor is carrying on the meeting by the help of other brethren.

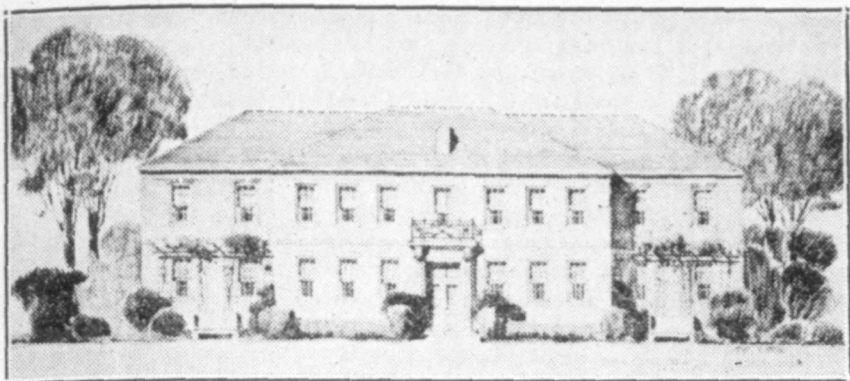
Pastor J. Norris Paimer welcomed 98 new members into First Church, Baton Rouge, Sept. 11. In the five years of his pastorate 1,888 have been added to the church, 508 by baptism. In this time the church has contributed \$140,145.80 to all causes. Recently the church house has been enlarged and better equipped.

On September 11 Dr. Geo. W. Truett began his forty-second year as pastor of First Church, Dallas. Many are truly grateful for his ministry which extends far beyond his own church, and pray for the continuance of it through many years to come. He is at present president of the Baptist World Alliance.

His friends in Mississippi regret to learn of the serious illness of Dr. J. W. Newbrough, superintendent of the Baptist Rescue Mission and Woman's Emergency Home in New Orleans. Dr. Newbrough is in the Hollywood Presbyterian Hospital in Los Angeles, Calif. He is unable to attend the district associations as usual in Mississippi, and makes the plea that he and his work be remembered by our brethren. He is grateful for the assistance given in the past to this department of the Home Mission Board. This Emergency Home is constantly taking care of unfortunates from Mississippi. Mail addressed to him at 740 Esplanade Ave., New Orleans, La., will receive the attention of his secretary.

Bro. M. Q. Graham, superintendent of Center Terrace Sunday school in Canton, writes that this church was organized six years ago with 32 members. There are now 262, though the membership is migratory. They have had good preachers. A little over a year ago the Lord sent brother J. D. Walker as pastor. He was a graduate of Mississippi College and of the Baptist Bible Institute. His people believe that none preaches or lives the gospel better than he. In the revival meeting in May the pastor preached for two weeks, and, attended by a large crowd, baptized 31 in Pearl River. The B. A. U. has been reorganized and is flourishing. The Sunday school gets bigger and better. The people are happy and hopeful.

There is such a thing as a healthy interest in the future, including the second coming of Christ and the age to come. There is also a perverted curiosity about these things. It is a good thing to search the scriptures to know the truth. It is also well to read what many people have said and written on this subject. But all books that deal with the coming of Christ and the things that accompany and follow it should be read with caution, comparing them with all the teachings of the scriptures. We have just read a book written by a layman, Newman Watts, and published by Revell which undertakes to portray the conditions in the world after Jesus has returned to earth and established his kingdom in Jerusalem. Some will think it a fair description; others perhaps will think it fantastic. Such a book is bound to be interesting. This one describes a man who comes to life after being unconscious for 200 years, and gradually learns that Jesus has come back. Of course it is fiction and has a love story wrought in. To this reviewer the picture does not set forth adequately the difference between this age and that. But that is not easy to forecast. You may read it and form your own opinion. Price \$1.50.



THE JULIA JOHNSON LIPSEY MEMORIAL BUILDING

This building is the third unit in the Orphanage building program. The building will be completed within about two weeks, and is to be occupied by the junior girls. —Fort and White, Architects, Jackson, Miss.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

Boyle:
The longer Pastor Greer stays at Boyle the better the people like him.

The W. M. S. recently installed electric fans in the auditorium which add to the comfort of the crowds that attend services.

Additions come regularly with good crowds attending all services.

We told them about the EF plan and it seemed to appeal to the people and plans to include in the budget are on foot.

Bolivar County subscriptions are listed as follows: Boyle 8, Shelby 1, MERIGOLD 43, Pace 1, Skene 1, Lamont 1, Gunnison 1, ROSEDALE 14, SHAW 43, CLEVELAND 139, and 18 R. F. D., DUNCAN 37, MORRISON CHAPEL 22.

Skene:
Rev. and Mrs. B. L. Mohon have been on the field just one month but things are already humming at Skene.

The Sunday school has shown a fine increase; the W. M. U. with Mrs. J. S. Simmons as president is doing good work and carried on in a fine way while the church was pastorless; and the B. T. U. is making progress under brother L. R. Myers as director. Study courses for all ages have recently been conducted.

When the new pastor arrived he found the parsonage remodelled and looking like new.

We presented the merits of the EF plan and the committee expressed approval and the pastor promised its adoption very shortly.

Coldwater:
We had a new experience in how loyal deacons can be at this good church where Rev. W. O. Beatty has recently become pastor. Arriving in town at 7 p. m. we asked the pastor if it were possible to have a meeting of his deacons on short notice and with the rain pouring down. At 7:30 the deacons were at the church ready to hear about the EF plan. They liked it, recommended it to the church and it has since been adopted.

The pastor was all smiles over the royal reception received and because of a shower that developed into a regular cyclone. We saw the bulging pantry and have been hungry ever since.

Deacon M. S. Dougherty, Sunday school superintendent, was happy over a 33 1/3% Sunday school growth. Prof. R. P. Travis, B. T. U. director, is more happy because the B. T. U. has doubled.

The W. M. U. is making progress and doing good work under the presidency of Mrs. M. S. Dougherty.

And the treasurer was all smiles because the finances were in good shape.

Tate County subscribers are listed as follows: Senatobia 7, COLDWATER 51, Wyatt 1, Tyro 4, Independence 2.

Old Pearl Valley (Neshoba County):

Scotchie McCall recently became pastor of these fine people and has worked wonders in just a few weeks.

Asking us to preach for them a few days, we accepted and never have we found people more anxious for and appreciative of the gospel. At the night services there were usually as many on the outside as there were on the inside and the inside was really packed. Sunday and Thursday saw three services with dinner on the ground. We have never seen a finer spread than those good women provided. And none left after dinner.

A most valuable helper is Prof. Lomer Cliburn, a product of Mississippi College. Pastor's assistant would be an appropriate title for him. In addition to many other things, he is B. T. U. director.

Miss Maudine Story, a Clarke College student, with other capable helpers, conducted a most profitable Vacation Bible school.

Rev. Jim Jones is pastor emeritus and carries on by preaching once a month. He, as well as brother J. B. Jones, as song leader rendered valuable service.

There were 40 additions with others to follow. Neshoba County is another loyal Baptist Record county with subscriptions as follows:

PHILADELPHIA 205 and 8 R. F. D., SPRING HILL CHURCH 47, SARDIS CHURCH 35, NESHODA CHURCH 15, NEW HARMONY CHURCH 15, McDonald 5, OLD PEARL VALLEY 48, County Line 3, Coldwater 11, MOUNT NELSON CHURCH 28, NEW IRELAND CHURCH 28, LAUREL HILL CHURCH 30, Dixon Church 31.

The opening address of Blue Mountain College, Sept. 15, is by Chancellor A. B. Butts of the University of Mississippi. Registration of students began Monday. Faculty members and their families have vacated the dormitories to make place for students. On Tuesday Miss Jeanette Thigpen, president of the B. S. U., spoke to the students, and a motion picture was shown in the evening. On Wednesday President Lowrey spoke on Student Government. Classes began Thursday.

Dr. Jno. D. Freeman, Jr., secretary of missions in Tennessee, has recently had published a book with the title "The Shepherd Comes to the Part-Time Church," which is the most practical and detailed presentation of this matter we have ever seen. Dr. Freeman is thoroughly acquainted with the part-time church and its problems. He is thoroughly sympathetic with those who are working in these churches. His desire is to show how such churches may form a pastorate by grouping, and to show how the time of the pastor can be used to best advantage and how the work in them can be carried on efficiently, including a proper budget for the church. Any pastor or member of a part-time church can hardly afford not to study this book. Dr. Freeman goes into minute detail in outlining the work, and shows how the Lord's plan for financing the work of a church is entirely practical in this year 1938. Write Dr. J. D. Freeman, Baptist Headquarters, Nashville, Tenn.

Pastor N. D. Timmerman of Clarksdale welcomed two candidates for baptism Sunday. He has baptized 60 since Jan. 1.

In his five years as pastor of First Church, Winnfield, La., Dr. B. C. Land has welcomed 589 new members. The membership has grown from 895 to 1,024.

The Baptist Church of DeKalb is glad to cooperate with a great host of churches in Mississippi in sending the Baptist Record to every family.—J. R. Davis, Pastor.

Fayette: Rev. A. Estus Mason has resigned the work at Fayette, Union Church, Elmo, and Pleasant Grove in order that he may enter the Southern Baptist Theological Seminary at Louisville.

Brother Willis Brown who was graduated from the Louisville Seminary in May is sojourning in Pontotoc. He is the sort of man that our churches in Mississippi should claim and use in a good pastorate.

Rev. R. A. Morris closed his summer evangelistic engagements with a meeting at Fannin where brother W. H. Wood is pastor. Seven were added to the church, six by baptism. Brother Morris welcomed seven into the Newton Church Sunday.

Central Mississippi Baptist Pastors' Conference met at Northside Church Monday, Sept. 12. On the program were A. S. Johnston, The Preacher Planning His Work for the Year; Reports on Revivals by all pastors; Importance of Annual Associational Meetings by G. P. White; Outlook for Missions and Evangelism by Dr. R. B. Gunter.

Pastor R. O. Bankston assisted Pastor Goode Gooch at Ebenezer in Jones County the first week in August and Pastor Thompson at Sharon in Smith County in July. The Lord blessed their labors. He also preached in Rose Hill; good interest; also at Cedar Bluff. He had Rev. A. E. Wood at Zion the second Sunday in July and Dr. R. D. Ray at Hebron the third Sunday in August. Several were baptized.

I spent six days at Prospect Baptist Church, Aberdeen, Miss., two weeks ago. Brother J. A. Rogers is the beloved pastor there and though he was unable to be present for more than half of the services we had a fine meeting. Brother Rogers, truly a veteran of the cross, was deeply interested in the Lord's work during the meeting, but his physical strength would not permit his attendance for the entire meeting. There were twelve additions to the church membership.—B. B. Hilbun.

Lafayette County Association met with Philadelphia church, eighteen miles northeast of Oxford Sept. 6. Dr. F. M. Purser preaches to this church one afternoon in each month. Brother B. W. Hudson a layman from Clear Creek Church is the moderator, and the brethren see no reason for changing. He had a program made and knew how to pilot the proceedings. There are 18 churches, most of them represented. Rev. R. L. Ray was elected clerk. Visitors were given a courteous welcome. Dr. F. M. Purser of Oxford presented the report on Social Service and spoke to it, with conviction. He specially pointed out the evil of gambling and all chance operations. Brother Bryan Simmons spoke of the Orphanage and they gave him an offering. The sermon was by brother J. L. Courson of Tyro who labored under the handicap of serious hoarseness, but spoke with conviction. Brother Auber J. Wilds prepared and his daughter read the report on the church auxiliary organizations. The brethren passed a resolution heartily commending the work of brother Wilds and Miss Lucy Carleton Wilds. The report on Missions was read by brother L. J. Crumby which was spoken to by the editor as the representative of the State Board. The temperance question received full consideration, being spoken to by N. S. Jackson, C. C. Coulter and others. A resolution was passed pledging the people of the association to work for the elimination of beer sales in the county. Christian Education was passed over as the brother who was to write the report was not present. An excellent dinner was served.

THE MESSAGE OF BAPTISTS IN THE PRESENT WORLD SITUATION

J. H. Rushbrooke, M.A., D.D., Gen. Secy.
of the Baptist World Alliance
London, England

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(Excerpts from an address delivered before
The Southern Baptist Convention, Richmond,
Va., May 14, 1938.)

I am here tonight to talk upon a wide theme. The letter of invitation defined the subject in these terms: "The message of Baptists in the present world situation and the significance of the Atlanta Congress." Happily, the two suggested themes fuse into one, for the task of the Atlanta Congress will be to utter our message in the actual situation. What then are the specific topics that concern us as Christians with the distinctive outlook of Baptists? A complete list is impossible, but here are a few that appear of first importance: (1) The so-called ecumenical movement aiming at church unification; (2) the far-reaching encroachments on religious freedom; (3) the serious threat to democracy; (4) the peril of world war; (5) the missionary outlook, which is in large measure affected by the other factors.

Ecumenical Movement

First, then, as to the ecumenical movement seeking to unify the various Christian communions. One conference met at Oxford to deal with "Life and Work"; the other at Edinburgh was concerned with "Faith and Order." The Oxford Conference was really useful. Its report deserves thought and study. It demonstrates that there is a wide field in which men who differ in theological and confessional outlook may cooperate for common, practical and Christian ends. Edinburgh was a more doubtful proposition. In my opinion no good, but rather harm, has been wrought by the attempt to fuse into one, the two movements, "Life and Work" and "Faith and Order," as if Christian cooperation for social and moral ends must depend upon, or at least must be associated with, an effort for doctrinal agreement and organic union. (I should prefer to call it mechanical unification.) "Faith and Order" in the minds of many who are most deeply concerned in the movement really means "Creeds and Orders" and Baptists are not greatly interested in either. My experience and judgment have brought me to the conclusion not only that the two movements are separable, but that insistent and fanatical pressure for oneness of church organization is fatal to the unity of spirit and effort that actually exists.

In the course of the years I have frequently found myself acting with men whose conscientious convictions differ widely from my own—Unitarians, Quakers, Paedobaptists, Evangelicals, Episcopalians and occasionally Roman Catholics. We have worked together for temperance, for the preservation of international peace, for the rights of Jews, for the succor of the distressed and so forth. Except in the case of Unitarians and Roman Catholics, it has been at times possible to cooperate in offering a common religious witness to the community. All goes happily until certain persons begin to insist that Christian cooperation is really impossible apart from full agreement in doctrine and organization. Putting it quite simply, it is, in effect, demanded that if a Baptist is to act together with Episcopalians on questions of life and work he must be willing to accept the substance of their ecclesiastical position. In other words, he must cease to be Baptist. That demand drives men apart; it is ruin and death to the cooperation which is attainable.

I believe of course, as you all do, in the universal church. It is found in the New Testament. There you meet the word church in two main uses. It refers either to the local church, and in that sense admits a plural; or it refers to the "general assembly and church of the firstborn whose names are written in heaven." In that sense it admits no plural. That great Church cannot be embodied in any organization nor sum total of organizations. The splendid idea of that

spiritual society is secularized, and one is tempted to say vulgarized, when it is identified with any visible group whatsoever. It is an object of faith, not of sight. "The Lord knoweth them that are His." We humbly trust that we are included among those whom He acknowledges, and we shall not presume to unchurch any whom He owns. Our responsibility is to cherish our own loyalty to Him, and to follow the leadings of His Spirit. It may be that changes of thought based upon a deeper understanding of the Gospel of the New Testament shall bring together many now parted by their varying ideas regarding the will of their Lord. Be it so; but it must be His Spirit, and not the planning of ecclesiastics, that produces such a result. I repeat a phrase to which Dr. Truett and I put our signatures, when addressing our brethren in India: "Baptists cherish the three great words, TRUTH, FREEDOM, UNITY; and they rank them in that order."

Encroachments

I turn secondly to the far-reaching encroachments on religious freedom. It is simple fact that religious liberty has in recent years suffered a series of setbacks throughout the world. Think of the outstanding case of Russia, where the policy of repression continues without any sign of relaxation. We Baptists stand in principle for religious freedom. That means that we demand it not only for ourselves, but also for those with whom we deeply differ. We protest against wrongs done to priests of the Orthodox Church in Russia with the same energy as against the silencing, the exile, the imprisonment of fellow Baptists in that land. Or take Germany. We are as deeply concerned over the cruel treatment meted out to the heroic Pastor Niemoller by the Nazi government of Germany as if we ourselves were the sufferers. Niemoller and many of the Confessional Church hold ideas which we do not share regarding relations of Church and State and other issues; but their claim freely to preach the Gospel as they understand it, and to refuse to render to Caesar the things that are God's, is a claim that has our whole-hearted and unwavering support. Our souls are roused as we perceive that in country after country of Europe the State is pressing claims to define the message of the churches, to control the personnel of their preachers and leaders, and even to suppress certain groups on no other ground than that their numbers are small and their ideas in opposition to the traditional beliefs of the majority. We think of Spain with profound anxiety. A few months ago I had the singular honor of extracting from General Franco himself through his representatives in London a public and specific pledge to respect the full rights of all Christian communions in Spain. It is to be hoped that the pledge will be honored, but who can be easy in mind? Do we not know too well the history of Roman Catholic intolerance in Spain, the land of the Inquisition? Is it not significant that the Pope has given to General Franco his "Apostolic Benediction?" Protestants in Spain are in fear and doubt whether, in case of victory, the general will be strong enough to hold to his word against the terrible pressure of clerical forces that are both in principle and practice intolerant. Leave Europe, and think of the Far East. What is the significance of the demand that the pupils of Christian schools shall offer a ritual reverence to the Japanese Emperor indistinguishable from the Shinto rites of emperor-worship? Each one of these examples I have cited could be expanded into an entire speech, and these cases do not cover the ground.

Now, let it be gladly and thankfully conceded that our Baptist contention for liberty of conscience is widely accepted outside our own ranks. The Oxford Conference adopted a declaration on the freedom of the church that is in many respects admirable. It secured the endorsement of President John R. Sampey. But I register my deliberate conviction that never was it more necessary than today that Baptists as such should maintain their distinctive and independent witness. These churches represented at

Oxford and Edinburgh were largely State churches, or churches claiming a dominant position in the State. Many of them are traditionally impatient and intolerant of nonconformity. They emphasize the church as an institution rather than the believing person whose freedom in Christ includes the right to utter the truth as he has learned it from the Scriptures interpreted by the Spirit of his Lord. Baptists were once lonely pioneers and adventurers for the doctrine of soul-freedom under God. We are still needed today as pioneers when that doctrine is not accepted, and we are needed to insist that where it is accepted in form it shall not be emptied of its meaning and reality. Our testimony for religious liberty remains indispensable to Christian progress.

Serious Threats

Pass on to the serious threat to democracy in the world of today. Ought that to be regarded as our concern? Thirty or forty years ago we should not have hesitated in our answer. I grew up as one of a generation that held democracy as the ideal form of government. We believed it was destined to win its way as the inevitable instrument of justice and freedom. Indeed we looked upon democratic progress as almost a part of the order of nature. During the Great War nothing thrilled the nations as did the phrase of President Wilson defining its object: "To make the world safe for democracy." Today over vast regions of the earth, confidence in democracy is shattered. All of us realize that our hopes rested on inadequate foundations. Democracy has collapsed in many countries. Not in Russia, Italy and Germany alone; over the whole of Eastern Europe we confront the tendency to authoritarianism and totalitarianism—that is to say the demand for subordination of the individual and all groups (including, of course, the churches) to the omnipotent State. Nor is this tendency confined to Europe; it appears in Central and South America, and in Asia. Japan offers a conspicuous example. Moreover the prestige of the anti-democratic forces has been mightily enhanced by success. Nazi Germany has remarkable social and political achievements to its credit. Italy has defied world opinion by its seizure of Abyssinia. Japan has Manchukuo as a puppet-state and a menacing grip on Northern China. The eagerness of other lands to follow the example of these powers in suppressing free personality and individual initiative demonstrates the terrific impression the totalitarian idea has made in the world.

Brethren, it is my profound conviction that this is our concern. We all know that Christianity has lived and worked under many and varied systems of government—under tyranny and constitutional rule, under military oligarchy and popular administration. Political conditions notwithstanding, the Gospel has won men to fellowship with Christ and with one another. But we are constrained to ask: Is not the principle of democracy more evidently consonant with the teaching and spirit of Christianity than any possible alternative? Baptists at all events can scarcely hesitate. The doctrine of a Fuhrer, who speaks a final word entitled to unqualified acceptance, is akin to the outlook of Roman Catholicism. The Roman Catholic is able to accept the ex cathedra utterances of a mortal man, the Pope, as final and unquestionable. But to us, all authority in the church is the authority of the Lord Himself whose organ is the company of believers each standing in direct personal relation to Him. We do not concede, never have conceded and can never concede the divine right of any caste or order to lord it over the flock; and it is a fact of history that the principle of the universal priesthood of believers, accepted in the church, has been a mighty influence in furthering the cause of popular self-government in the state. Nor can we take the New Testament into our hands without realizing the infinite and eternal value of each personal life. "Call no man your master on the earth." "Each one of us must give account of himself to God." "Render to Caesar the things that are Caesar's, and unto

the things that are God's." The Oxford re-
in quoting those words adds, "It is God who
determines what is Caesar's." Do you say that
New Testament passages I have quoted all
to Christians, and therefore may not be
in the political sphere? The answer is
the Christian man or woman is also a
citizen, and must needs express in civic life
the deepest convictions of his being. Moreover,
the individual who is not Christian is a respon-
sible person and the object of God's care; it is
the free, responsible person that the preacher
makes his appeal: "Commending ourselves to
every man's conscience in the sight of God."
The stress is on the worth of the individual, and
not on raising him to fulness of life. But a sys-
tem that regards a human being as a cog in a
machine, a system annulling freedom and there-
fore responsibility, simply destroys manhood and
the God-given potentialities. Against any such
system Baptists, of all people, must forever stand
radical and unswerving hostility. Democracies
go sadly astray; the perfect democracy
could be found only in a fully Christianized so-
ciety. We grant this, and precisely for that
reason we stand for democracy. The ideal may be
out of reach, but systems that crush the elementary
rights of man destroy the possibility of even
moving towards the ideal.

Peril of War

(4) What of the peril of war? It is grave
enough in all conscience. I hope that the com-
mission which will report next year in Atlanta on
What Baptists can do to avert war and promote
peace may be able to give a strong lead to our
people of every land. Tonight I hold myself un-
der severe restraint, for adequately to discuss
concrete questions is impossible. Let me make
three points quite briefly (i) Never was there
such urgent need of propaganda for peace. The
appeal to force is becoming a habit throughout
the earth. Think of Manchuria, Abyssinia, Spain,
China, and you call up pictures of actual and
continuing violence. The Anschluss of Austria
and Germany, the dispute between Poland and
Czechoslovakia—both involved the appeal to force. I
have been lately into countries where the ex-
pectation of war is general, and men are stoically
designed to it, asking no question except,
"When?" You have a big navy program, and
in Britain a budget that lays heavy bur-
dens upon us, and is governed from first to last
by considerations of possible war. The dangers
are real. (ii) Propaganda for peace must be ade-
quately based on universal moral principles.
Peace is not just a negative idea; it implies har-
monious and cooperative relations among the
peoples—equality of opportunity for the true
self-development of each. We must seek to un-
derstand the mind of other nations, even when
we cannot approve. Think, hold to principle,
refuse to be passion-swept, stand for truth and
for human, not nationalistic, ideals. Nothing
must be allowed to check the resolute proclama-
tion of goodwill to all men. (iii) Propaganda for
peace must rest on an adequate faith. The facts
may seem against us; evil apparently triumphs;
but the deeper view justifies the blunt saying
that "this is a world in which men must either
live decently or perish miserably." The prophetic
vision tarries, but it is not a "will o' the wisp";
it represents the will of God—"In season and
out of season" proclaim your ideal and most
absolutely when your word appears "out of sea-
son." The ideal shall yet "make the actual
beautiful." Stand fast in your faith that Christ
shall yet, despite all appearances, be exalted as
Prince of Peace, and in His name "quit you like
men."

Missionary Outlook

What of the missionary outlook? Suffer me
to say this word. "There is a soul of goodness in
all things evil, would men observingly distil it
out." We shall not read aright the signs of our
time if we see only the victory of evil forces
and tendencies. The reality which we confront is
the utter misery and hopelessness of a world in
which God is ignored, and in which the schem-
ings of human wisdom motivated by individual or

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

NEGRO MINISTERIAL EDUCATION PROGRAM ENLARGED

Inaugurating an enlarged program which Bap-
tist leaders of both races call the most effective
plan for mission work among the Negroes, the
Home Mission Board launched at its meeting
September 1, a program of Negro ministerial
education which as initiated includes twelve
teachers of Bible in eleven colleges in ten states.
Nine of these are new appointees.

"This is the first time we have had a co-
ordinated program of Negro ministerial educa-
tion," Dr. J. B. Lawrence, executive secretary-
treasurer, stated as his recommendation for the
inauguration of this new work was unanimously
adopted.

The action of the Board followed the adoption
several months ago of the policy of ministerial
education in Negro missions, and was in line
with suggestions made at the Southern Baptist
Convention in Richmond last May through a com-
mittee headed by Dr. Ryland Knight of Atlanta.

Schedule of appointments as announced by Dr.
Noble Y. Beall, the Board's field secretary in
charge of Negro work, and approved by the
Board, follows: Dr. C. L. Fisher and Rev. N. M.
Carter, Selma University, Selma, Alabama; Dr.
Chas. W. Kelly, Tuskegee Institute, Tuskegee,
Ala.; Rev. Geo. D. Kelsey, Morehouse College,
Atlanta; Dr. T. W. Coggs, Arkansas Baptist
College, Little Rock, Ark.; Rev. A. W. Puller,
Florida Normal and Industrial Institute, St.
Augustine, Fla.; Dr. J. A. Sharpe, Leland Col-
lege, Baker, La.; Rev. A. Walter Williams, Jack-
son College, Jackson, Miss.; Rev. J. Neal Hugh-
ley, Langston University, Okmulgee, Okla.; Dr.
S. H. James, Bishop College, Marshall, Texas;
Dr. J. K. Hair, Benedict College, Columbia, S. C.;
Rev. Fines Hugo Austin, Virginia Theological
Seminary, Lynchburg, Virginia.

In addition to teaching in the colleges, Doctor
Beall explained that each professor would con-
duct institutes for Negro preachers during the
school year and that each would spend one month
in the summer in his state in institute work.

Four other missionaries were appointed, Rev.
and Mrs. H. P. Pierson, Kenedy, Texas, and Rev.
and Mrs. Chas. Pierson, Nacogdoches, Texas,
these being named for work among the Mexicans.

Miss Wilma Bucy, former state Woman's Mis-
sionary Union secretary in Alabama and at
present director of Dale County public welfare,
Ozark, Ala., was named by the Board field work-
er to assist Miss Emma Leachman of Atlanta in
work done by the latter for nearly twenty years.
Miss Bucy will begin her work with the Board
October 1.

The report of Doctor Lawrence showed that
August receipts of the agency totaled \$16,598.35.
In eight months of this year offerings have
amounted to \$394,758.82, an increase of \$16,672.29
over the same period of 1937.

group selfishness hold sway. The way of love
and sacrifice, the way of the Cross has never
been tried on a world-scale. The blind gropings
of men and their utter failure are a mute ap-
peal for a new life, the secret of which we have.
The Lord grant us a deeper sense of the power
and glory of the Word of the Cross! Believe
with all your heart and soul, that in the Christ
who has become all in all in your personal life
there dwells all the fulness of God, and that
all things in this intractable earth shall yet be
subject unto Him. The alternatives are "Christ
or Chaos," and we believe in Jesus Christ. "Go
ye into all the world and preach," by lip and
life, "the Gospel of the whole creation."

May the Spirit of our Lord rest upon us, and
may our world fellowship utter a mighty Chris-
tian message that by the grace of God shall
reverberate to the uttermost parts of the earth!

ACADIA HAS INCREASED ENROLLMENT

With early enrollment indicating an increased
student body, Acadia Baptist Academy, mission
school in the French country, opened on Septem-
ber 7.

With facilities for accommodating only 120,
Dr. Alfred Schwab, superintendent, states that a
capacity attendance is expected.

"Probably six or seven nationalities will con-
stitute the student body," he adds. The number
of French ministerial students will be more than
in many years, the superintendent predicts.

As in previous years, practical missionary work
will be emphasized, with Rev. Eddie Savoie,
missionary of the Home Mission Board, direct-
ing this activity. Students and faculty members
will labor in 25 to 30 churches and mission
stations.

—O—

CHINESE MISSIONARY NOW PERMANENTLY LOCATED

After having spent much of his time the last
few months traveling in the interest of the
Chinese mission school, Rev. Shau Yan Lee,
Chinese missionary in the Mississippi Delta, is
now able to give all of his time to mission work
on his field, since the school building has been
completed.

"I have tried to present Christ and his claims
upon those who were told of the school and its
work," says brother Lee in commenting on his
recent travels. Even while soliciting funds for
the building most of his contacts were with
Chinese.

The school, which was in operation in the new
building during the summer with 60 enrolled,
affords splendid opportunities for the missionary
to do effective Christian work.

"The Chinese love their children and through
them and the appeal which the school makes, I
have been able to get close to their hearts even
though they have not become professed Chris-
tians," says brother Lee.

—O—

GARTENHAUS ADDRESS COMMENDED

The address of Rev. Jacob Gartenhaus at the
Blue Ridge District Baptist Association in Vir-
ginia is highly commended by one of the pastors
in attendance.

"Your address was one of the high points of
the gathering," he says. "One member of my
church characterized your message as the most
outstanding on the program. Someone else said
it was worth the trip to the association just to
hear you. We are interested in you and your
work."

—O—

INDIANS HEAR MISSIONARY AT POWWOW

The Indians on his field were in one of the
biggest powwows ever held in Oklahoma as Mis-
sionary Thomas J. Wamego wrote his report for
August.

This large annual gathering of the Otoe In-
dians afforded the missionary a significant gos-
pel opportunity since he was asked to speak each
evening in the powwow before 5,000 Indians.
He also conducted services during the gathering
on Sunday.

—BR—

Dr. W. F. Yarborough preached Sunday morn-
ing and evening at Forest, Pastor Wood not hav-
ing sufficiently recovered from a recent apen-
dectomy. Dr. Yarborough recently welcomed four
new members at Pickens.

I recently had brother C. O. Estes of Morton
with me in a meeting at Rock Bluff church in
Smith County. I think it can truthfully be said
that we had a revival. Brother Estes is a great
man and a splendid preacher. There were 14
additions to the church, nearly all for baptism.
—A. W. Talbert, Pastor.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
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Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

MISSION STUDY

Suggestions for the fall quarter:

1. Course of Study.

W. M. S.—

Up From Zero, Anna Seward Pruitt, 50¢.

This is a story of North China but in each chapter, interesting contrasts and comparisons with all China can be made, making a very fine and worthwhile study at this time. A good teaching guide and list of supplementary material will be found in back of the book.

His Golden Cycle, F. Catherine Bryan, 50¢.

This is a story of the life of R. T. Bryan and of Central China.

Y. W. A.—

China Through A College Window, 50¢, with How to Study China Through a College Window, 10¢.

Intermediate G. A. and R. A.—

Daring In The Dawn, Laura Nance Little, 50¢.

Story of Matthew T. Yates and the Central China Mission.

Junior G. A. and R. A.—

Whirligigs In China, Anna Seward Pruitt, 35¢.

Sunbeams—

Chinese Boat Baby, Anna Seward Pruitt and Nan F. Weeks, 35¢.

2. Order books for study of China at once.

3. Select teachers right away. This is most important because they can be selecting and ordering supplementary material.

4. Make scrap books or keep note books. This can be a most interesting project, with so much available material on China.

5. Order a map of China. This is most necessary for a good study.

6. The Commission for May, page 124 gives a list of Chinese curios, pieces of art and pictures that may be secured as supplementary material for these studies of China.

Pioneer Classes—

Have you had your pioneer class? If so please report it to headquarters as such. If you have not had a class for those members who have never been in a Mission Study class before do so at once. This is one of our Jubilee aims.

THE WORK AMONG THE NAVAHOES

Thelma Brown in the Baptist and Reflector

I went out to New Mexico for their State Convention last fall, and I took a side trip one week-end to visit the Indian mission field, where brother and Mrs. Pryor work among the Navahos.

You know they live at Farmington, that little village just off the Reservation way up in the northwest corner of the state. The town is surrounded by a vast desert, and is one hundred thirty miles north of Gallup, their nearest railroad. When I went on that missionary tour with Mrs. Lawrence three years ago we saw so many Indians that I thought I had some sort of idea of our work among them. But I certainly found out that the work at Farmington was not only different but even more difficult than anything we saw elsewhere.

Instead of living in villages of their own, or near white men's towns the Navahos are scattered all over their vast Reservation in order that they may be near water, and that they may have enough grass for their flocks to graze. Each family lives in its bee hive and hut apart from the others. In recent years the government has bought up most of their sheep, which are their only means of livelihood, so that the grass may grow better. Some day it is hoped that they will have sufficient flocks and pasture land to make good incomes, but at present they are nearly all in utter destitution.

Another thing is significant about these people. They have never been influenced to any extent by Christianity or civilization. They fear the white man for they have been deceived by him so often, and try to resist all efforts to change to his ways. In spite of the fact that they are the largest of all American tribes, numbering nearly 50,000, less than one half of one per cent are known to be members of an evangelical church. When we read that one per cent of all China is evangelical Christians we realize how much work yet needs to be done among many groups in our own Southland.

Although the government and several Christian denominations are trying to help work out many problems of the Navahos, most of their activities are in the southern and central parts of the Reservation. In this extreme northern section they are almost entirely left alone. Bro. Pryor has located about 5,000 who live within a twenty-five mile radius of his home who have little or no contacts with the outside world.

These Indians are miserably poor. The winters are severe, thermometers often dropping to 20 and 30 degrees below zero.

Since our missionaries have been working among them they have gradually broken down race and religious antagonism and have won their confidence and friendship instead. Now brother Pryor is not only welcome in their hogans but is invited to come. Many of them have given up their old pagan religions and are trying to live the Jesus way. In the old religion they looked upon their medicine men for healing as well as to scare away the evil spirits. They now look to their new leader for help when they are sick or hurt or in any kind of trouble.

When I was there last October brother Pryor took me out on the barren desert to visit a number of the families to whom he ministers. In each hogan there was sickness and suffering as well as signs of hunger. As best he could he helped each one, five, ten and even fifteen miles from his home.

At that time his car was about to fall to pieces. I was really afraid to ride in it. We were delayed from thirty minutes to two hours every time we set out from the village on account of the lights giving out, or something falling out of the bottom. Several times this winter he had to walk from six to fifteen miles to get a wrecker to pull him in at great expense and inconvenience to the work.

A few weeks ago the poor old wreck gave out completely, and since then the only way the Indians could get help physically or spiritually has been to come in to brother Pryor's house. It has been pitiful to read of some of the appeals from sick and hungry souls who "want to hear more about that 'Jesus' man but don't guess they ever will."

It has not been possible for the Home Board to replace brother Pryor's car. Out of his meagre salary, and in his necessity, if the work is to continue, he has undertaken to buy a new one.

So few of our people have ever had a chance to visit this field so remote from other Southern Baptists. Brother Pryor is not the kind of person to solicit aid, or to say very much about his accomplishments. Had it not been with my own eyes I could scarcely have believed conditions in America to be as desperate as they are in his field. He has accomplished wonders, for us—and for our Saviour. He needs and deserves all the prayers and support we can give him. If some of the societies are anxious to invest where it will bring rich returns they will find no better way than to help this consecrated man and his wife

to pay for their car. They cannot possibly meet the payments alone. If in all Tennessee, as many as can, will select one of the next eighteen months for their date to send a small offering, the car would be paid for easily.

I don't know just how this can be accomplished but I do pray that many who have not known of this work, as well as those who already do, will undertake to help in some way, this our most needy Home Mission field. Gifts for this need may be sent to your W. M. U. office, to the Home Mission Board, 315 Red Rock Bldg., Atlanta, Ga., or direct to Rev. R. A. Pryor, Farmington, New Mexico.

DISTRICT JUNIOR G. A. CAMPS

Of old, John heard a voice saying, "What thou seest, write unto the seven churches." I wish that I might proclaim to all the Baptist churches of Mississippi the glorious things that I have seen in our District G. A. Camps this summer.

From each of the eight districts girls came in this network of camps. Districts 1 and 2 combined, with an attendance of 108, in a camp at Castalian Springs; district 3 held camp at Holly Springs with 76 present; district 4 in Tupelo with 30; district 5 in Louisville with 48; district 6 at Clarke College, Newton, with 86; District 7 at Mississippi Woman's College, Hattiesburg, with 101; district 8 in Summit with 90, making a total attendance of 539, with others touching the camps for a shorter period of time. These came representing 75 churches.

The camping hours were joyously filled. Through the program, so efficiently planned by the State Young People's secretary and directed by the district young people's leaders, G. A.'s looked to foreign missions in the study of "Whirligigs In China." In recognition of the Golden Jubilee year of the Woman's Missionary Union, they were led to look to their rich heritage in W. M. U. in the study of "Five Times Ten." With the new G. A. Manual as a guide, the girls studied better ways of doing G. A. work—a conference on methods. They also climbed the steps toward becoming maidens, ladies-in-waiting, princesses, and queens. These attainments were recognized in a beautiful coronation service at the twilight hour. A colorful pageant, of some fifty participants, pictured the developments of the Woman's Missionary Union during the past fifty years. Missionary messages stirred the hearts of the girls to want to give themselves to service as they heard Miss Juanita Byrd, teacher in the University of Shanghai, China, Miss Moonbeam Tong and Miss Margaret Jung, lovely and powerful in their witness as products of our mission work in China. There were sunrise services, when in the freshness of the morning girls were led to look to God in a consecration thought. Because this is the Silver Anniversary of G. A.'s there was a real silver banquet on one night of the camp. Into this rich program of thought and study happy hours of fellowship in swimming, and directed play were woven. Here girls got autographs of those in camp, whom they shall hope to meet again in Y. W. A. camps or even in later years in the work of Woman's Missionary Union as members of the W. M. S.

In recognition of the fine work done, 348 mission study certificates and 116 seals were awarded. Four hundred thirty-five honor awards were given to those who excelled as "campers."

The response that rang unanimously from the camps was "We want to come back next year, and we want all the G. A.'s in our church to come, too." Women of the fostering societies, (Continued on page 16)

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The Baptist Record

Published every Thursday by the
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East Mississippi Department

By R. L. BRELAND

Veterans of the Cross

One of our older living Baptist
preachers in the state is Rev. James
A. Tullos of near Center, Attala
County. He will be 80 years old
September 28th. He is in poor
health and practically blind, but
still loves to talk about the Lord's
work and the Bible. For thirty years
he was active in the ministry but
infirmities have caused him to give
up the work.

He was born in Neshoba County,
September 28, 1858, the son of Rev.
William and Samantha Tinsley Tul-
los. In 1875, when 17 years old, he
was baptized into the fellowship of
Mt. Sinai Baptist Church by his
pastor, Rev. E. S. Clark. At the
age of 30 he felt the call to preach
and was licensed by Good Hope Bap-
tist Church, Neshoba County; and
on May 2, 1903, he was ordained
by White Oak Baptist Church,
Elders E. S. Clark and F. M. Bre-
land formed the presbytery.

During his active ministry in
Leake, Winston, Attala and Nesho-
ba Counties he preached hundreds
of sermons, conducted 40 funerals,
baptized 100 persons, helped to or-
ganize six churches, helped to or-
dain four preachers and 15 deacons
and married 182 couples. A pretty
active life was his. He says: "I got
my training at home at night as I
studied my Bible."

1879 he was married to Miss Hul-
dah E. Breland. She was a faith-
ful wife until her death in 1896.
Two sons and five daughters were
born to this union, all living. After
the death of this wife he married
again. He and his faithful wife
live alone at the evening of a life
well spent, waiting the Master's
call to come home. May the Lord
bring sunshine to their remaining
days.

Miss Pearl Nichols of Conehatta,
Newton County, writing of the
meeting at Pleasant Hill, says: "We
have had our meeting. Brother Bob
Allen, our pastor, did the preach-

ing. He preached fine sermons.
There was one addition to the
church." This is a place of pleasant
memories to this writer. He once
was pastor of this good church for
12 years. Blessings on the church
and her people.

Moderator G. E. Denley, of Yalo-
busha Association, has been pres-
ent at twenty associational meet-
ings consecutively and has never
missed hearing anything and every-
thing that was said and done in the
meetings. This is a remarkable
record. Who can equal it? He has
been moderator all these years. May
the Lord give him many years more.

Mrs. Thos. M. Jones

On August 26, 1938, one of the
sweetest Christian women of Fel-
lowship Baptist Church, Choctaw
County, departed this life, Mrs.
Lula McClain Jones, wife of Thos.
M. Jones. She had been married
48 years. She joined the church
when young and had been a mem-
ber of Fellowship church 47 years.
She was faithful to her church. One
of her daughters says of her: "I
can't recall ever going to Fellow-
ship church on meeting days with-
out my mother, and very few times
to Sunday school. It is hard to give
her up, but God is good and heaven
is just a little way off now; and
what a jewel we have waiting for
us there." She was loved by all who
knew her.

She was born June 5, 1873. Jan.
1890, she was married. She has
five living children: Mrs. L. Hunter,
Greenwood, Miss.; Mrs. H. O. Henry,
Mrs. Louis Vance, Jr., Miss Myrtle
Jones and J. S. Jones, all of Mathis-
ton, Miss. While I was her pastor
for several years she was ever faith-
ful to the church. In her home,
where I visited many times, she
was a queenly mother, wife and en-
tertainer. Her going brings regret,
for another dear Christian friend
is gone. We know where to find her
for she said many times that she
was ready to go and her life re-
vealed it. To her sorrowing husband,
children and grandchildren, of whom
she was 19, I extend sympathy and
mourn with them the loss of a
loved friend. May the Lord console
them.

Yalobusha Baptists

The Yalobusha County Baptist
Association met with Bethel church
September 7 and 8. Practically all
the active churches were represent-
ed. Everybody seemed in accord and
we had a great meeting. G. E. Den-
ley was elected moderator and T.
T. Gooch clerk for their eighteenth
consecutive year, since the organi-
zation. Kermit Cofer was elected
vice-moderator and L. D. Clements
treasurer.

The appointees to preach were ab-
sent so Rev. W. J. Derrick of Jones-
boro, Ark., preached the sermon.
The following pastors were present:
L. J. Crumby, W. C. Howard, J. R.
G. Hewlett, J. H. Sherman, J. L.
Roose, W. H. Lowrimore and R. L.
Breland. Among the visitors were
Dr. P. I. Lipsey, Dr. B. Simmons,
Rev. N. S. Jackson, Rev. W. J.
Derrick and son and J. T. Dolla-
hite.

An evangelistic committee was
appointed to cooperate with the

Southwide movement launched by
the Southern Baptist Convention.
Bethel church entertained the asso-
ciation in a splendid way. Rev. L.
J. Crumby is its pastor and it has
recently completed a new house of
worship.

—BR—

CHRISTIAN EDUCATION

Excerpts from Report on Christian
Education to Tippah County
Baptist Assn., Sept. 7, 1938

—O—

Christian Education is needed to-
day more than ever before. Not re-
ligious education, but Christian
Education. Mohammedanism is re-
ligious; Buddhism is religious; Athe-
ism is religious. What the world
needs is Christian Education and
not religious education.

Christian Education begins in the
Christian home, continues through
the church and Sunday school and
on into the Christian college. The
Christian college does not under-
mine the foundation laid in the
Christian home, in the Sunday
school, and in the church; but takes
that foundation and erects upon it
a magnificent superstructure of
Christian character.

Blue Mountain College is part of
a great character-building cycle, the
cycle of the Christian home, the
Sunday school, the church, the col-
lege, and the Christian home. It
takes the girl from the Christian
home as a princess after she has
been influenced by the Sunday school
and the church, and after four years
returns her to the Christian home
as a queen. More than eighty per
cent of the graduates of Blue Moun-
tain College have served as queens
of Christian homes, rearing up chil-
dren in the fear and admonition of
the Lord, who later rise up to call
them blessed.

By the fruits of Christian Edu-
cation ye shall know it. Dr. W. W.
Hamilton, president of the Baptist
Bible Institute of New Orleans, has
said: "A Baptist college should be
distinctively Christian and avowed-
ly Baptist."

—BR—

SUNDAY SCHOOL RALLY AT PHILADELPHIA

—O—

Sunday school teachers and work-
ers from nine counties, Lauderdale,
Newton, Scott, Kemper, Neshoba,
Leake, Noxubee, Winston, and At-
tala, have been invited to attend
the Sunday School Rally at Phila-
delphia, Miss., at the First Baptist
Church, October 2, 1938, at 2:30
p. m. This rally will be the first of
a series of meetings to be held in
Philadelphia during the week of
October 2 in the interest of Inter-
mediate Sunday school work in this
section. Over 500 people are expect-
ed to attend.

Miss Mary Alice Biby, associate
Intermediate secretary of the South-
ern Baptist Convention, will lead
the rally, with the help of the Bap-
tists of Philadelphia. Miss Biby is
an expert in directing the activities
of Intermediates, leading confer-
ences, and conducting training
classes. Central Mississippi is for-
tunate in securing her services.

Training Sunday school workers
in Intermediate Sunday school work
and methods, reaching lost people
for Bible study, and problems of
the Sunday school teacher, will be

the chief topics for discussion at
this rally.

Of all times, there has never been
as great need for work among our
young people as there is today.
There are greater problems, larger
fields, more young people astray
than at any time in our history.

There are 1,000,000 unsaved In-
termediate boys and girls in the
territory of the Southern Baptist
Convention.

Most "first crimes" are commit-
ted by teen age boys and girls.

There are 20,000 boys and girls
tramps in the United States—be-
tween 12 and 18 years of age. One
out of every 12 is a girl.

More than 5,000,000 boys and
girls are being reared in "broken
homes."

Our Intermediates of today will
be our citizens in ten years. OUR
BOYS AND GIRLS DESERVE THE
BEST! DO YOU CARE?

—John A. Farmer.

—BR—

MEETING AT OAK GROVE

Winston County

The first Sunday in August I be-
gan a series of meetings at Oak
Grove near Noxapater. Interest was
good from the beginning through-
out the meeting. Brother Z. B.
Kitchens is the beloved pastor and
has been for many years. He filled
his regular appointment at Mount
Sinai in Neshoba County at the
morning service and came to Oak
Grove for the night service. The
meeting ran through the week with-
out missing a service in spite of the
fact that it rained quite a number
of times. There were eleven addi-
tions, two by letter and nine for
baptism, and the church seemed to
be lifted spiritually. The people met
at the lake some two or three miles
from the church on Friday after-
noon where the ordinance of bap-
tism was administered to the nine
happy young people and the right
hand of church fellowship was given.
We met many friends and rela-
tives while in the community and
are praying God's richest blessings
upon this good pastor and church.

S. E. McAdory

—BR—

Pastor W. C. Wood had Dr. J. D.
Gray of First Church, New Orleans,
to preach in the meeting at Crosby,
Miss., for six days beginning Aug.
28; and Rev. Virgil Ratcliff to lead
the singing and work with the young
people. Both did excellent service.
A noon day service was held for men
at the Crosby Lumber Plant. The
congregations grew to the end. The
sermons were simple, powerful gos-
pel messages about sin and the
Savior. There was a genuine reviv-
al and 54 additions to the church,
25 by baptism.

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Sunday School Lesson

Prepared by
By HIGHT C. MOORE

JONATHAN: COURAGEOUS FRIENDSHIP

The mutual love of David and Jonathan is historic. We re-read the story today and glimpse ten shining facets of their friendship.

I. **Friendship Courageous** (1 Sam. 14). The courage of Jonathan was shown in a daring attack which he with his armorbearer made upon a Philistine garrison. Struck as by a bolt of lightning and seized with panic, the surprised Philistines turned upon each other and fled. The Israelites pursued vigorously and triumphantly.

II. **Friendship Constant.** The friendship of Jonathan for David began on the battlefield where a similar Philistine rout followed the killing of Goliath and continued unbroken despite at least ten attempts of Saul to kill David: The uplifted spear while David was playing for him; the dangerous honor as captain of a thousand; soldiers; the family insult in giving his daughter to another instead of to David; the insidious demand for the murder of a hundred Philistines before giving his younger daughter to the Giant-Killer; the handling of difficult diplomacy with Philistia; the open plot for his son or servants to kill David; the perilous wars with David stationed in the heat of battle; the personal assault with the royal spear; the attempted capture in David's house; and the fruitless pursuit to Ramah. But under all this provocation David behaved wisely and he won the undying love of Jonathan, the son of Saul, who steadfastly befriended him.

III. **Friendship Conveying** (1 Sam. 18:1-4). When Jonathan met David after the slaying of Goliath he "loved him as his own soul." In pledge of the covenant they made at their first meeting Jonathan stripped himself of his royal garb and armor and gave them to David.

IV. **Friendship Conciliating** (1 Sam. 19:1-7). When Saul plotted David's death by his son and servants, Jonathan pleaded for him so frankly and earnestly that a temporary reconciliation was effected.

V. **Friendship Confiding** (1 Sam. 20:1-11). When again the jealous rage of Saul drove David into the refuge at Ramah, to whom could the fugitive look for true friendship in this trying time? In all the land there was none other, not even Samuel, the seer, who could soothe and calm the distressed soul of David as Jonathan, his friend. At this critical time David and Jonathan conferred with each other. Each poured out his soul to the other and neither violated the other's confidence. Read the inspired record of their interview.

Confidence of Friendship

1 Samuel 20:4-11

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. 5 And David said unto Jonathan, Behold, tomor-

row is the new moon, and I should not fail to sit with the king at meat; but let me go, that I may hide myself in the field unto the third day at even. 6 If thy father miss me at all, then say, David earnestly asked leave of me that he might run to Beth-lehem his city; for it is the yearly sacrifice there for all the family. 7 If he say thus, It is well; thy servant shall have peace; but if he be wroth, then know that evil is determined by him. 8 Therefore deal kindly with thy servant; for thou hast brought thy servant into a covenant of Jehovah with thee: but if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father? 9 And Jonathan said, Far be it from me; for if I should at all know that evil were determined by my father to come upon thee, then would not I tell it thee? 10 Then said David to Jonathan, Who shall tell me if perchance thy father answer thee roughly? 11 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

VI. **Friendship Covenanting** (1 Sam. 20:12-17). Out into the open field went David and Jonathan, where they could talk without danger of being discovered. Here Jonathan told David that he would ascertain the attitude of the king toward him and be faithful in revealing it to him whether favorable or unfavorable. And then he looked beyond the present difficulty into the future, when the enemies of David should be cut off from the face of the earth. The two therefore made a covenant that David should not only show kindness to Jonathan during his own life, but also that he should show it to his descendants.

Covenant of Friendship 1 Samuel 20:12-17

12 And Jonathan said unto David, Jehovah, the God of Israel, be witness; when I have sounded my father about this time tomorrow, or the third day, behold, if there be good toward David, shall I not then send unto thee, and disclose it unto thee? 13 Jehovah do so to Jonathan, and more also, should it please my father to do thee evil, if I disclose it not unto thee, and send thee away, that thou mayest go in peace: and Jehovah be with thee, as he hath been with my father. 14 And thou shalt not only while yet I live show me the lovingkindness of Jehovah, that I die not; 15 but also thou shalt not cut off thy kindness from my house for ever; no, not when Jehovah hath cut off the enemies of David every one from the face of the earth. 16 So Jonathan made a covenant with the house of David, saying, And Jehovah will require it at the hand of David's enemies. 17 And Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul.

VII. **Friendship Cooperating** (1 Sam. 20:18-23). It was agreed between them that David should be absent from the king's feast of the new moon and that Jonathan should handle the strained relations with Saul as wisely as possible and report to David. Thus friend would give to friend the hand of help in a

time of crisis.

VIII. **Friendship Costing** (1 Sam. 20:24-40). While the feast was in progress Saul demanded the reason for David's absence. At once Jonathan assumed the responsibility. Thereupon Saul thundered his wrath upon Jonathan and hurled at him the murderous javelin. As he left the royal table in fierce anger Jonathan tasted the bitter cup for David. True to his word he told David of the king's anger and they agreed that David must flee from court.

IX. **Friendship Continuing** (1 Sam. 20:41, 42; 23: 15-18). Sorrow and separation do not destroy friendship. Open rupture at court was inevitable. In their tryst outside the city David and Jonathan were brokenhearted over conditions. But they loved each other with quenchless love which survived their separation. Only once again (when David was a fugitive in the wilderness of Ziph) did the two friends come together in final clasp and cement of their immortal friendship.

X. **Friendship Commemorated** (2 Sam. 1:17-27). David's lament over Saul and Jonathan who fell in the battle of Gilboa is considered the greatest dirge in all literature. Certainly its tribute to Jonathan is the master memorial of a bereft spirit. Jonathan was a mighty man of valor who died on the field of honor. He was more than a brother to David who grieved over him with a sorrow that could not be assuaged. He was a friend whose love excelled the love of the noblest and best of women. Of what use are the weapons of war when the mighty are fallen?

IMPORTANCE OF B. S. U. SECRETARY IN THE STATE JUNIOR COLLEGES OF MISSISSIPPI

Otho A. Eure

Within recent years there has been a change in the usual college procedure. Especially has this been true in Mississippi who now boasts of eleven state controlled junior colleges.

These junior colleges enroll several thousands of our finest young people each year. We know that half of them or more are Baptist. Only about one third of the graduates of these schools go to any senior college to complete their college course.

Because of this fact we are not reaching hundreds of the Baptist young people with the fine B. S. U. program who do not go to these senior colleges. This is a very important movement among our future leaders, and each one of them should have its impress upon his life.

It is just as impossible for the pastors in these junior college centers to reach and work with any large number of these students as it is in the centers where the senior colleges are located. Many of the junior colleges have a larger enrollment than some of the full course colleges.

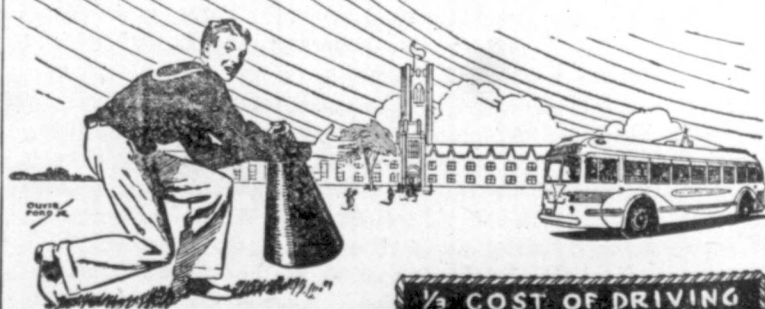
There is no doubt in most of our minds that the B. S. U. secretary is a very important factor in our Baptist work in these senior colleges, and by the same reasoning such a secretary is necessary for the junior college.

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W.H. JOHNSON, President

Thursday, September 15, 1938

Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
RUBY TAYLOR, ELEMENTARY SECY.

Intermediate week! Sunday after-
noon rally! Miss Mary Alice Biby!
Philadelphia! October 2-7th! We are
glad we could get Miss Biby,
Associate Southwide Interme-
diate secretary, for this week. It is
an opportunity that comes once in
a life-time. Will you avail yourself
of this privilege? Why? For the
sake of one million Intermediates
lost!

—O—
Act Now

This message comes from Mr.
Andrew Allen, our Southwide Ele-
mentary secretary, "We do not
know how much longer the Sunday
School Board will make the free
offer concerning Cradle Roll ma-
terial, so won't you please do your
best to get as many of the Missis-
sippi churches to take advantage
of this offer NOW?"

Recently letters were mailed to
most of the pastors in our state
urging them to help us in this im-
portant matter. Thanks to those of
you who answered. How we will ap-
preciate it if the others will return
the card with the necessary infor-
mation on it as quickly as possible.
Please, won't you do this for the
sake of those little ones in your
church community? If you fail us
on whom shall we go? Special
thanks for the splendid cooperation
we have received so far.

—O—
Summer Campaigns

The work of the summer, which
is almost entirely spent in the rural
churches, has come to a close. Cer-
tainly we feel most grateful to all
who have had a part in making this
season so profitable.

Many pastors, superintendents,
associational superintendents and
others have cooperated in a splendid
way as we have sought to take the
program of Sunday school work to
as many places as we could.

Simultaneous associational cam-
paigns, single church enlargement
campaigns, vacation Bible schools,
have made up the general program
of the summer. One very encourag-
ing feature of it all has been the
fact that we have been in a num-
ber of churches this summer for the
first time in their history for any
sort of training program for Sun-
day school work. They have asked
that we come again.

In all this, schools have been
thoroughly graded, organizations
enlarged, workers' meetings or-
ganized, visitation programs start-
ed, new workers enlisted, and an
increase in attendance has been seen
in many instances.

In the Vacation Bible schools
hundreds of boys and girls have
had the advantage of several addi-
tional hours of Bible work, to say
nothing of the many professions of
faith in Christ. Many of these
schools were in churches that were
having their first one, but invari-
ably the testimony of the pastors,
teachers, etc., regarding these
schools was that they were indeed
a most valuable part of their church
program.

UNION CHURCH PRESBYTER-
IAN CHURCH

By Miss Susie Grafton

In the History of Protestantism,
by Rev. John J. Jones, the state-
ment is made that Union Church
was organized in 1811: but this is
probably the date when the pioneer
preachers first visited the neigh-
borhood and began their ministry
here.

According to the sessional rec-
ords, the church was formally or-
ganized in 1817.

The first preaching was in a
school house about four miles from
the village of Union Church. It is
probable that services were held in
this place for several years.

The first church building was
made of pine logs hewed out by
Matthew Smylie, who later on be-
came a ruling elder. The church
was built in the neighborhood of
where George Torrey lives, and the
historic spot can be pointed out to
anyone today who desires to see it.
For several years worship was con-
ducted in this building until it was
found too small to accommodate
the people, so they moved to the
site of our present church building.

During the decade of the twenties
was the camp meeting period of
Union Church.

From both slopes that fall off
from either side of this hill-top,
there were built a great many cheap
cottages, where the people as-
sembled annually in the fall of the
year, coming from far and wide.
They would hold a meeting of ten
or fifteen days. The best preachers
of the presbytery came to these
meetings, and in prayer and sing-
ing, and in preaching and experience
meetings, our pioneer forefathers
enjoyed the feast of fat things.

No one can tell the far-reaching
influence of these services. Many
professed faith in Christ and were
drawn to a holy life.

As the preaching appointments
became a little more frequent the
camp meetings were discontinued,
and the church building was re-
novated and enlarged to its present
dimensions. It was finished in 1852,
and duly and formally dedicated
by the Rev. Angus McCallum.

The church was organized by the
Rev. Joseph Bullen, according to
the records, with twenty-six charter
members. During this long period
Union Church has been served by
very few men as pastors.

Rev. William Montgomery, known
as Father Montgomery, was pastor
from 1820 to 1848. This was re-
garded as a long pastorate. He vol-
untarily gave up the wealthy church
at Pine Ridge and came out to Un-
ion Church to serve the weaker
church, and for 28 years he preach-
ed two Sundays a month at Ebe-
nezer and two at Union Church.

After his death Angus McCallum
was pastor for six years. Thomas
H. McCallum served the church a
few months. John H. Smylie was
pastor for six years. Thomas H.
Cleland was pastor three years. Sam
Montgomery, son of Father Mont-
gomery, preached for the church

For all the good done, we thank
God and look forward to a great
work this fall and winter.

six years. Rev. Joseph Weeks serv-
ed three months. C. W. Grafton was
ordained and installed July 25, 1873,
and his pastorate continued until
his death in 1934. So, out of the
whole hundred years, two men,
Father Montgomery and C. W. Graf-
ton, have served the church as pas-
tor for 89 years.

—BR—
ELMO BAPTIST CHURCH

Elmo Baptist Church was or-
ganized in 1912 largely as the result
of the efforts of Rev. W. E. De-
laney, the first pastor. The first
meeting place was a small school
house near the present church site.
Soon this building proved to be too
small to accommodate the crowds.
The meeting place was then moved
to a large brush arbor constructed
for that purpose.

In 1915 with the assistance of
the State Mission Board, a building
was constructed. An organ was pur-
chased and the church was painted.
Brother Delaney led the church in
its organization and establishment,
serving as its pastor for five years.

Other pastors were J. M. McKay,
Ben Garrett, R. E. Weeks, T. G.
Polk, H. L. Byrd and L. E. Mc-
Gowen.

In February, 1936, Rev. A. E.
Mason, the present pastor, was
called to serve the church.

Elmo church is located in the ru-
ral section of southeastern Jeffer-
son County, in a comparatively
thickly settled community. Thus, it
provides a place of worship and
spiritual growth for a large num-
ber of people. Elmo church is a
"missionary" church. At each
preaching service an offering for
the Cooperative Program is taken.
The amount of offering is seldom
large but it is given out of a
spirit of love for the lost in the
unevangelized fields.

Last year a new roof was put on
the church. Recently the church was
painted and new concrete blocks put
under the church. It recently adopt-
ed the Baptist Record every family
plan and finds it quite profitable.

—BR—
The Rev. J. A. Ohrn of Oslo,
Norway, reached the age of 75 on
August 11th. He holds a position of
high honor and influence in Nor-
way; and he has received congratu-
lations from friends in all parts of
the world. Dr. Rushbrooke sent him

on his birthday a cable on behalf
of the president and executive com-
mittee of the Baptist World Alli-
ance, of which for many years he
was a member and for five years
a vice president. Mr. Ohrn has for
more than a generation been recog-
nized as the leading Baptist of his
country, and his ministry in its
capital city has been notably suc-
cessful. His son, Professor A. T.
Ohrn, M.A., B.D., who in sturdy
physique as well as in mind strong-
ly resembles his father, is a mem-
ber of the Alliance committee and
it is hoped that Professor Ohrn will
take a prominent part in the World
Congress to be held in Atlanta.

—BR—
"The sun never sets on the British
Empire," said the Englishwoman
proudly.

"How unfortunate!" remarked the
American girl. "At home we have
such lovely sunsets."—Ex.

—BR—
It is said that historians again are
trying to determine which is the
oldest joke in existence. Among
those deserving special mention we
might note the following: "I believe
the office should seek the man, and
not man the office." "Elect me and
I'll reduce your taxes." Another
which is yet in its prime, but which
shows promise of living to a ripe
old age is: "I wasn't going more
than thirty miles an hour when the
accident happened."

HEADACHE
MAKING YOU CROSS
AS A BEAR?

FAST RELIEF THIS WAY

Rose-colored glasses won't help you
when HEADACHE is raising ruc-
tions with your NERVES. Every-
thing looks bad—you feel worse!
Your overstrung NERVES need as
much help as your HEAD does.

Here's the thing for you: *Bromo-
Seltzer*! *Bromo-Seltzer* relieves
HEADACHE—FAST! It also soothes
NERVES that are quivering from
STRAIN and OVERWORK. Leaves
you less irritable—more SERENE.

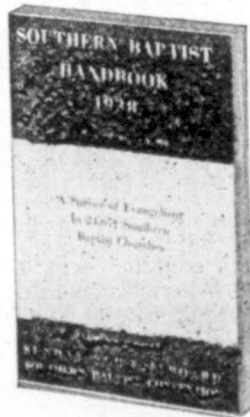
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tains. Keep it at home, too!

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1938 Edition

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nary book of 350 pages. It presents three out-
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bled.* (2) *An urgent call to 4,600,000 church
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understanding the urgent evangelistic needs and opportunities of Southern
Baptists will find that help in this new *Southern Baptist Handbook*.

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children:

There is a place in South Cheyenne Canon, not far from my brother's and sister's home in Colorado Springs called Seven Falls. We walked through the canon and almost got cricks in our necks looking up. On each side of us rose the steep, rugged, towering cliffs. On our right the cliff was so close that we could and did touch it, but a swift, narrow mountain stream separated us from the one on our left. At one place called the Pillars of Hercules, these great banks of rock rose straight in the air with only the road and the stream between them, to heights of more than seven hundred and nine hundred feet each. I think the very highest crag of any along there was eleven hundred feet (that is more than a fifth of a mile high) and was called Eagle's Nest. The walls of this canon seemed so bare and steep that we were sure that no one could possibly climb them, but as we looked we thought we saw a trace of a narrow path near the top of the wall, that led into what might have been a cave or tunnel in the rock. Then we could easily imagine the Indian braves crooping slowly, one by one, along that way. We could imagine them, too, wearing war paint and carrying bows and arrows, for some of the Indians who used to live out there were very fierce and warlike.

We could hear the roar of the waterfalls before we could see them, and we only had to follow the path and the sound—and there they were, seven beautiful waterfalls, one above another. Only two or maybe three can be seen from the foot, but by climbing the steps built by the side of them, you can see them all. Here the foaming water dashes from one rocky ledge to another, for that is the only way for the mountain stream at the top of the canon wall to get to the foot.

Have you let your eyes glance over our page and see how many letters we have this week? It makes my heart swell with pride to find you so responsive. It makes our other readers enjoy the page too, for, as I've said before, this can be an interesting helpful circle, if you make it so. And you are making it so. To the others of you who have not written recently or at all, won't you do your part toward making this one of the best departments in our paper?

We are grateful, too, to those who sent contributions to the orphanage, or our Baptist Bible Institute scholarship, or the memorial. I have been talking to Mr. Mize about the way we shall use the memorial money. We thought it might be a good idea to buy furniture for the living room in the Julia Johnson Lipsey building, and have a bronze tablet saying that this furniture was contributed by the Children's Circle in memory of its first leader, Mrs. Julia Johnson Lipsey. What do you think of that? We have on hand now about one hundred dollars to use for this. The building may be finished the first of October, so we have less than a month before it will be needed.

You will notice that the gifts sent to be used "where most needed" have been placed to our B. B. I. scholarship fund. Usually we would rather divide what is sent in this way equally between the orphanage and our scholarship, but right now this is an emergency. You see it takes a nice amount to start a young lady in for the session, and we didn't have as much as we needed. We don't yet, but I believe we shall. I know with the help of all of you, we shall.

With love,

Mrs. Frances Steele.

Star, Miss.,
Sept. 1, 1938.

My dear Mrs. Steele:

This is a little note to let you know I am thinking of the Children's Circle. I am an orphanage boy. I wish I could help the circle and I wish I could help the Mrs. Lipsey memorial.

I am thinking of the verse in Proverbs, "A wise son heareth his father's instruction," Prov. 13:1a.

I am thirteen years of age and in the sixth grade.

Your friend,

Dan Brinson, Jr.

Dan, you are helping the circle by writing to it and reminding us of this good verse. We are so glad you do think of us and that you are now a member of the circle. I know you are going to be proud of those new buildings now being erected at the orphanage. Let us hear from you again.—F. L. S.

Harrisville, Miss.,
Sept. 3, 1938.

Dear Mrs. Steele:

Here I am again after a long time. I intended to write you before now but I've just neglected it. And now it is time for me to go back to Clinton for my daddy to go to school. We have spent the summer with my mamma and papa Bush and I have really had a good time. Now it is time to chew cane and eat boiled peanuts and I hate to leave, but I will be glad to get back to play with the children at Clinton. We are going after some peanuts this afternoon to boil.

I went to the Daily Vacation Bible school a few weeks ago. I had a good time playing with all those children and making books and listening to the Bible stories. On Friday night after the school we had a chicken fry. We had just lots of chicken to eat. You should have been there.

I am sending ten cents for the B. B. I. girl. I will try to send more next time.

Your little friend,

John Donell Bush.

John Donell, you have certainly had a happy busy summer. I can imagine that you did not leave all the peanuts and sugar cane behind when you left mamma and papa Bush's. Didn't you take some with you to Clinton? Thank you for your gift. If all our boys and girls remembered to help, we'd soon have enough to send our young lady to B. B. I.—F. L. S.

Byhalia, Miss.,
Sept. 3, 1938.

Dear Mrs. Steele:

I am a "grown up" and a member of the Byhalia Baptist Church. I read the Children's Circle. It is so interesting to me. I enjoy Fannie Mae Henley's letters. I know her well. She is such a devoted Christian. I do wish you could know her mother and father. They are always doing good deeds, and train their children well.

I have enjoyed your telling us about your travels and all those interesting places you visited. I think the Children's Circle the greatest of all in the Baptist Record.

The Baptist association will be held at Byhalia, September the 8th, and we are expecting a large crowd. We will serve dinner on the ground. Wish you could be with us.

Blessings on you and the children.

With love, your friend,

Miss Glenn Turley

Miss Glenn, our circle would get very lonesome sometimes if it was not for the "grown-ups." We are so happy to hear from you and glad you like this page. We are not a bit surprised to hear those good words about Fannie Mae and her mother and father. We know what

you say is bound to be true. It would be a pleasure to be with you at the association. We hope you have a good one.—F. L. S.

Lake, Miss.,
Sept. 5, 1938.

My dear Mrs. Steele:

I know you must have enjoyed your visit to Colorado very much. We, too, have enjoyed parts of it greatly through your letters to the Children's Circle. Write more about it.

You will please find enclosed check for one dollar and sixty cents (\$1.60) to be divided between the orphanage building fund in memory of Mrs. Lipsey and the B. B. I. girl. This amount comes from the following ones having had birthdays recently at Oak Grove church, near Lake:

Sarah Duckworth	.....\$ .06
Mildred Duckworth	..... .08
Hoze Frank Duckworth	..... .12
Norman Myers	..... .07
Fannie Ruth Davis	..... .15
Mary Sue Hogue	..... .12
Mrs. Ruth Jones	..... .45
George Gatewood	..... .34
Charlie Woods Hellen	..... .21
	\$1.60

With best wishes, I am

Your friend,

Mrs. George Gatewood

We are grateful to you, Mrs. Gatewood, for this long list of names and the check which includes their birthday offerings. We are also grateful to everyone whose name appears on the list. I am sure the circle joins me in wishing for each one a long, happy, and useful life—that is our birthday wish for them.—F. L. S.

Morton, Miss.,
Sept. 6, 1938.

Dear Mrs. Steele:

I thought I would let you know that the people are still good to me. Ora Nell Farmer sent me a folder with pictures of Jackson in it and a card with a lovely verse and a picture on it. Mrs. Pees sent a card telling me I wrote a good verse from Proverbs. She wants to know how old I am. I am 21. Mrs. McCall, from Texas, sent me a card. I will be proud for you to write to me. A cousin gave me a pig the other day. It surely is pretty.

Mrs. C. O. Estes gave a lot of religious reading. I am thanking all for all the presents. I like this Proverb, "He that keepeth his mouth and his tongue keepeth his soul from trouble."

Very best wishes,

Arthur Cooper.

Isn't it nice to remembered, Arthur? I know all these thoughtful deeds help the time to pass more pleasantly. I hope you are feeling better these days.—F. L. S.

Prentiss, Miss.,
Sept. 6, 1938.

Dear Mrs. Steele:

I read your Children's Circle and really enjoy it. Enclosed you will find one dollar. I want you to place it where it will help the Lord's work most. Please print this so I'll know you received it.

With love,

A Silent Friend.

Friend, you may be "silent," but you can write mighty well. Also that dollar bill will make itself understood when it goes to help pay the tuition of our B. B. I. girl. Thank you very much. I do believe the B. B. I. scholarship needs it most right now.—F. L. S.

Balatusha, Miss.,
Sept. 7, 1938.

Dear Mrs. Steele:

I am sending one dollar for my little boy and girl, Lemuel, age 6, and Dorcas, age 3. I read the Children's Page to them nearly every week. Use this money where most needed.

Yours sincerely,

Mrs. Hazel Hudgins.

Mrs. Hudgins, you have given both of your children Bible names, haven't you? I believe I'll ask our readers to tell us something about

these two Bible characters. Who'll be the first to tell us who Lemuel and Dorcas were? Thank you for sending a gift from your boy and girl. With your consent, this also goes on our B. B. I. scholarship.—F. L. S.

—BR—

B. S. U. UNDER WAY AT JONES JUNIOR COLLEGE

The B. S. U. of Jones Junior College under the leadership of Miss Kathryn Miley, student secretary, began its work in a great way by showing a decided interest and determination to continue and strive to reach the very top.

The students show a desire to learn more of this work and want to fall in line and do their part for the promotion of a Christian activity upon the campus. It has been definitely arranged for the B. S. U. to have charge of chapel programs at least once a month.

Each student is invited and welcomed to the noon-day prayer meeting, which meets in one of the class rooms at noon for a brief period of prayer. Students attending this are urged to choose a prayer mate with whom they will meet and pray each day.

To welcome all new students and prospective members a party is to be given Tuesday evening upon the lawn of the Baptist church, with the board of deacons and the B. S. U. council as hosts.

A visitation campaign begins at once and there will be a room to room visit in the dormitories. The purpose of this is to enlist as many students as possible in the organization. All students are urged to subscribe to the Baptist Student, or at least get access to a copy.

Encouraged by the possibility that Jones Junior College is the only junior college in the South with a full time secretary, and assured by the record made by Miss Miley in previous universities the members of the council and all advisors are planning for a full and successful year of work.

—BR—

B. T. U. ATTENDANCE SEPT. 11

Jackson, First Church	.....148
Jackson, Calvary Church	.....158
Jackson, Northside Church	..... 45
Jackson, Parkway Church	.....120
Jackson, Griffith Church	.....284
Jackson, Davis Church	.....114
Clarksdale Church	.....130
Meridian, 41st Ave. Church	..... 41
West Laurel Church	.....200
Summerland Church	..... 36
Newton Church	.....113
Immanuel Baptist Church	.....111
Vicksburg, First Church112
Crystal Springs Church 86
Greenville, First Church143

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AUBER J. WILDS, General Secretary
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Scooba Organizes Senior B.Y.P.U.

We are happy to report a new Senior B. Y. P. U. at Scooba. This union was organized several weeks ago with ten members and has grown right along, both in numbers and in interest. Brother Hardy, the pastor, says, "These young people are really taking hold of the church life with a vim." Shirley Carnes was elected to the office of president, W. G. Steele, vice-president, and Lois Eley, secretary. They have recently studied the manual and voted to make the standard of excellence their minimum goal.

What Will You Do On Thanksgiving?

Thanksgiving is a holiday and for that reason it is a most appropriate time for a great convention. Six states in the Southern Baptist Convention have their Training Union Convention during the Thanksgiving season. Last year was our first and it proved to be a splendid success. This year again we will observe Thanksgiving in convention assembled, this time with the Calvary Church, Jackson, Miss. The opening session will be Wednesday night, November 23. We will have Mr. and Mrs. W. W. Enete, missionaries to Brazil, Dr. J. W. Beagle, Home Board representative, and Mr. C. A. Hearn of the Training Union department, Nashville, with us. A complete list of speakers and conference leaders will be ready for publication soon. Make your plans now to be with us there.

West Kemper Organizes Training Union

It's a pastor again, reporting a newly organized Training Union. Brother J. R. Davis writes that a Training Union has been organized at West Kemper, ten miles west of DeKalb. Miss Jessie Haggard, former leader in Philadelphia, was elected director. Brother Davis says they began with a good number and organization. We shall be hearing from this church all along we feel sure.

One leader wants to know where the social committee can secure helps for socials! The Monthly Baptist Training Union Magazine has two well worked out socials each month, one that can be used for Senior or Adult unions, the other by Junior or Intermediate unions. You will find these suggestions as good as the best.

We have heard from most of the associations that met last week and all we heard from had adopted the resolution offered by the Training Union department looking to a great statewide program next August. We hope every association will adopt it and then make it a reality when the time comes. A copy was in last week's Record.

Two Other Summer Workers Report

Misses Bertha and Artimise McKay of Canton served for several weeks this summer as volunteers, working in Madison and Leake Counties. They report contacts with definite plans for Training schools at Conway, Lena, Corinth, Standing Pine, Canton, Thomastown, and County Line. Churches everywhere are just waiting for someone to offer their help and good organizations can be set up and study courses taught. We appreciate the good work of these sisters as they have reached these churches above mentioned.

Reach for your calendar and draw a ring around November 23-25. It's State Training Union Convention time.

Eden, Jones County, B. Y. P. U. Social

Both the Intermediate and Senior Unions of Eden Church completed a study course on August 13, after which a social was given for the general benefit of stimulating the interest of the B. Y. P. U. work and church spirit among the young Christians. The course was supervised by the pastor, Rev. G. A. Smith from West Laurel. Twenty-eight members were enrolled, everyone took an active part and passed an examination with an average of A.

The Seniors were taught by Miss Adlea King, and Miss Fannie Musgrove.

The Intermediates were taught by Mrs. Ethel Kellogg.

Officers of the Senior group are as follows: President, Royce Stringer; Vice-President, Ad Lea King; Secretary, Florence King; Corresponding Secretary, Jewell Musgrove; Bible Readers' Leader, Miss Fannie Musgrove; Group Captains, Flossie B. Musgrove, Hilda Ainsworth; Treasurer, Madris Knight; Chorister, Royce Stringer; Pianist, Jewell Musgrove; Program Committee, Royce Stringer, Madris Knight, Pauline Grissom; Membership Committee, Ad Lea King, Oneida Ford, Odett Price; Social Committee, Jewell Musgrove, Florence King, Flossie B. Musgrove; Director, Mr. Morgan Valentine.

The full course of auxiliary forces of the church are doing good work, but all interests are based on the upbuilding of the church and it will only be a short while until Eden will go back to half time if it is the will of God for the people to make the change.

Is there not some way by which the number of people saved during the year and baptized can be reported at the district associations. We have statistics on statistics but not a word said about anybody being saved. Surely we have not forgotten what the Lord sent us to do.



Additions to the faculty of Blue Mountain College for the present session: Top to bottom: Dr. Ernest H. Cox, dean and professor of English; Miss Mary Lou Curry, assistant to dean of students and teacher of freshman English; Miss Helen Kirkpatrick, violin and musical theory; Miss Lydia Lowry, assistant in departments of speech arts and music.

S. S. ATTENDANCE SEPT. 11TH
Jackson, First Church885
Jackson, Calvary Church922

FOSTER'S W.C. LINIMENT
Why Suffer from Muscular Aches and Pains? GET QUICK RELIEF. For sale at your druggist.....35c

Jackson, Northside Church	132
Jackson, Parkway Church	234
Jackson, Griffith Church	632
Jackson, Davis Church	169
Meridian, 41st Ave. Church	262
Newton Church	287
Vicksburg, First Church	451
Summerland Church	109
West Laurel Church	460
Clarksdale Church	379
Crystal Springs Church	330
Greenville, First Church	427

HILLMAN COLLEGE

Hillman College of Clinton has had a fine opening of its eighty-sixth annual session. The attendance last session was the best since A.D. (Ante-Depression), but the enrollment the first week of this session is just about equal to the total attendance of last year.

It is a choice group of happy, congenial, talented girls, all apparently interested in the wonderful religious, educational and social opportunities offered in classic Clinton.

President M. P. L. Berry and his faculty members are all pleased with the select quality of the student body. During the summer, much interior painting was done, and when the students arrived, they found their rooms fresh, clean and attractive. The campus probably never looked prettier or better kept than it is now. All agree that it is in reality "Happy, Home-like Hillman."

MASHULAVILLE

Our revival meeting began Aug. 7 with Evangelist E. D. Estes leading. We had a wonderful meeting. The church was strengthened and sinners convicted of sin and realized their need of a Savior. We had additions from the first to the last service, except one service. We had from one to eight each service. There were 28 baptized and eight by letter and five converted that joined other churches.

We can recommend brother Estes to any one needing help in a meeting. He loves the Lord and lost souls. He goes after the lost one to bring them into the fold. He did the best preaching that has been done in this church since I have been pastor. He takes the scripture as his guide and hews to the line, then God's convicting power comes down.

R. A. Collier, Pastor.



FARM RELIEF!

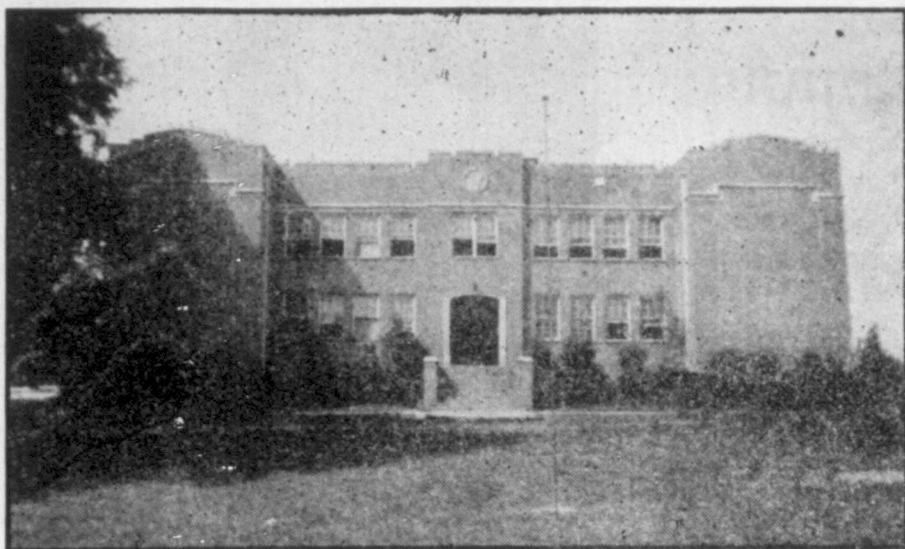
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FAYETTE PUBLIC SCHOOL

HISTORY OF THE FAYETTE SCHOOL SYSTEM

In 1827, following an act of the legislature of Mississippi which granted a charter for the establishment of an academy or an institution of higher learning for Fayette, the Fayette Academy was established. Rev. Mr. Sanford was superintendent of this first school.

An amendment to the original charter in 1857 authorized the transfer of the academy to the Mississippi Presbytery. About this time, the name of the school was changed to the Fayette Female Academy.

With the coming of the War Between the States, many and frequent changes were brought about in the ownership and control of this institution. Eventually, the grounds and buildings passed into the hands of Jefferson County and were used for free school purposes.

In 1883, the property was transferred again to the Mississippi Presbytery, but during the following year, it was sold to an individual whose efforts in operating the school were rewarded with success. At this period, there were in attendance about sixty students, and the school plant was worth about twenty thousand dollars.

As the years passed, reverses came to the school and it passed again into the hands of Jefferson County. Through the influence of a group of citizens who were interested in educating the youth of Jefferson County, the legislature of the State of Mississippi at the regular session of 1898, passed an act establishing the Jefferson County High School. This school was to be domiciled in the historic old building of the erstwhile Fayette Female Academy. It was now re-organized and re-named, opening for the first session in September, 1898, with Prof. J. W. Taylor as superintendent, assisted by a well-trained and experienced faculty. Prof. Jas. W. Bell and Prof. H. L. McClesky, both occupying chairs in the state institutions of higher learning later, were among the early superintendents of the Jefferson County High School. Prof. Claude Bennett who is now a former president of Mississippi State Teachers' College, was also among the early superintendents of this school. The school was unique in that it was the only county-owned and supported school

in the state of Mississippi when it was first established.

In 1928, at a regular meeting of the Board of Supervisors of Jefferson County, the president, Mr. E. L. Johnson, was ordered to convey to the Fayette Separate School District, in consideration of one hundred dollars, all the land and buildings of the Jefferson County High School. In the same year, the school changed its name from the Jefferson County High School to the Fayette High School. After the property was conveyed to the Fayette Separate School District, the present building, a modern two-story brick structure, was erected at a cost of fifty thousand dollars. Soon after the new building was completed a terrific wind storm almost completely demolished a large part of the older buildings.

The property now consists of the above mentioned two-story building, modernly equipped throughout, a spacious separate auditorium which is a frame building, the superintendent's home, which is a remodeled part of one of the original buildings of the Fayette Academy, and thirteen acres of land located in a choice section of the town. The present total value of the school plant is estimated to be one hundred thousand dollars.

Since 1910 graduates of this school have been accepted on certificate by any of the colleges of the state. The school now offers a standard course of study and meets all requirements set up by the State Department of Education. Special departments are maintained in music and commerce which add to the usefulness of our school. For a number of years, approximately 250 pupils have been enrolled during each session. The present faculty consists of two men and ten women, all of whom are experienced and highly trained for their respective positions.

R. P. Langley, Supt.

EDUCATION AT UNION CHURCH

By Miss Jennie McCallum

Prior to the Civil War education at Union Church was under the control of the Presbyterian organization of this section of Jefferson County. The school was known as Union Academy and was held in a building near the present Presbyterian church. In the cemetery at

Union Church is a monument, erected by the students of this academy to the memory of Dr. Adams, a Presbyterian minister, and a beloved teacher of the school.

During the Civil War and for a number of years following it, short termed schools were taught by local talent and by teachers from other sections of Mississippi and even from other states. These schools, for the most part, were termed "pay schools."

In 1884 Dr. C. W. Grafton was elected by a board of Trustees to take charge of a nine months school, partly public and partly tuitional. This organization enlarged from year to year, the enrollment increased, and more teachers were added to the faculty. Under the name of the Union Church High School, or Union Church Academy, work was done in the primary department, the grammar school department, and in, what is now known as, high school and junior college department.

After ten years of hard service Dr. Grafton resigned active work, but the course was carried on for a while by Dr. Robert Torrey, now of Oxford, Miss., and Hon. J. A. Smylie, now of Crystal Springs.

Then there followed a few years when the enrollment was small, being composed of local students, and the term was short, five to seven months.

In 1910 the Jefferson County Agricultural High School was established, and since that time has continued in operation. The first graduating class (1912) consisted of two boys. Since then the number of graduates has varied, and has reached as high as thirty-three. Among these graduates may be found farmers, veterinarians, preachers, teachers, county agents, home economic demonstrators, pharmacists, and many in various commercial lines of work.

In connection with the high school is a consolidated grammar school department, which is trying to lay a foundation for character building to be strengthened by high school work. The aim of education

at Union Church is strong character and better citizenship.

The people of the community have always shown an interest in the school work and have helped to push it forward.

B. S. U. SECRETARY FOR JONES COUNTY JUNIOR COLLEGE AT ELLISVILLE

The Jones County Junior College, Ellisville, Mississippi, is to have the first Baptist Student Union secretary among the junior colleges of Mississippi, and so far as we are informed in the South. Miss Kathryn Miley of Newton, Mississippi, and graduate of Mississippi College, has been secured for this important place.

Miss Miley comes to us highly recommended by Mr. Chester Swann of Mississippi College and Dr. F. H. Leavell, Southwide B. S. U. secretary. We feel fortunate indeed in securing this consecrated young woman and we are praying that God will mightily multiply her spirit through her contacts with the hosts of Baptist students at Ellisville.

Miss Kathryn Miley will give her full time to the work connected with the Jones County Junior College students. If you have students in this school and would like to have her help you with your problems have the student or students talk to her, or better, go to see her when you are in Ellisville. She will be glad to help with any of these students.

Miss Miley has been here for several days and has already made many plans for work. Plans for this weekend is a pre-school retreat which includes: interviews with each individual member of the B. S. U. council; first meeting of the council Saturday night; morning watch Sunday morning, for all students who have arrived and local students; devotional meeting of the council Sunday afternoon, in which it is expected that the spiritual lives of the members will be searched and deepened.

Little Girl: "What do you think, auntie! There's something without legs running across the bathroom floor."

Auntie: "Oh, child, have you any idea what it is?"

Little Girl: "Water, auntie."

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RHEUMATISM

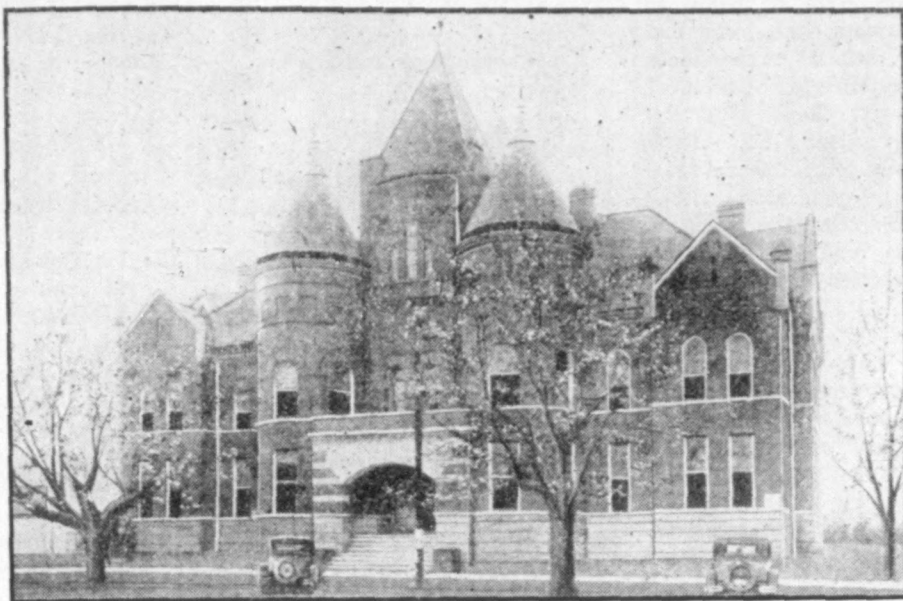
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COURT HOUSE, FAYETTE, MISS.

LOUISVILLE, MISS.

Beginning August 21 and continuing a week, we had a group of young people in revival services. Rev. Robert Martin was the preacher, Roger Skelton song leader, and Miss Elizabeth Williams and Miss Elene Green assistants.

The services were marked by sincerity, reverence, faithfulness to the teaching of God's word, an earnest prayer spirit, and a quiet spirituality.

Many of our young people were greatly helped by the meeting, as were also older people who attended. Two were received for baptism.

Last Sunday night, Sept. 4, we had Rev. W. W. Enettes and wife, returned missionaries from Brazil, with us. Their work is unique, and the service here was of great interest to our people. How fine it would be to have these consecrated missionaries visit every church in our state. But, of course, this is impossible.

A member of the Louisville church, and one of the trustees of Blue Mountain College, Mrs. J. K. Armstrong, has recently given \$5,000.00 toward the building of the president's home on the campus of that institution. She has heretofore given largely to the endowment of the college. Blue Mountain College is Mrs. Armstrong's alma mater, and she is deeply interested in the institution.

At the coming session of the Winston County Association, the one hundredth anniversary of the association will be observed. It is being planned to give practically the entire second day to the anniversary program. This program will soon be in the hands of the printers. Formerly this was the Louisville Association which included several counties in this part of the state. A good many years ago, the county unit system was adopted, and the several counties organized separately.

We shall greatly miss brother J. D. Fulton who until his recent death was a valued member of this body, and for a whole generation one of its officers.

The association will meet with the Macedonia church, five miles

east of Louisville. Several of our state workers are expected to be present. The date is October 6.

J. N. McMillin.

SOME MEETINGS

Held my first meeting with Ebenezer church, a mission church of Senatobia the fourth Sunday in July, no visible results.

The fifth Sunday had Rev. H. J. Rushing, Collierville, Tenn., with me at Tyro. Good interest, splendid crowds, wonderful messages, 2 additions, one by baptism and one by letter.

The first Sunday held my own meeting at New Hope. We had a good meeting. Eight additions, 7 by baptism.

The second Sunday held my own meeting at Harmontown; large crowds, fine interest, one profession.

The third Sunday held my own meeting at Springhill. This is the fifth revival held by the pastor. We started off in a great way Sunday as we have an annual homecoming. Preached from Rom. 6:23. Do not think there was a dry eye in the house. People sat quietly weeping, as the Holy Spirit took the feeble message home to the hearts of the people. We had seventeen additions, eleven by baptism. We have a splendid Sunday school going, organized this year. Have just finished a new church.

The fourth week was at Mount Moriah in Marshall County. In some respects this was the greatest revival it has ever been my privilege to participate in. The church has been dragging all year. Have been talking of disbanding. In fact some members have already lettered out to other churches. The Holy Spirit came in a great way. We had professions almost every time the invitation was given. The climax came in the last service when we had eleven to come on profession of faith. One of these was a fine young woman whose heart was broken by the power of the Spirit, who said, "I am a member of this church, but did not realize until tonight that I was lost. Now I am gloriously saved." The other outstanding thing, the one that brought joy to the community, and all the surrounding communities, was the conversion of two brothers who had gone so long in sin, who had lived such sinful lives, one of them possibly past fifty, people had worked so faithfully with them. Brother Metts at Oxford who was pastor of this church around thirty years was vitally concerned for these two men. How happy we are. I spoke from Acts 24:25 Friday night. It was my privilege to speak to the school in that community on Friday, speaking on the story of the "Prodigal Son." We had eighteen additions by baptism. Pray for us.

J. L. Courson

BLESSINGS ABOUND

The Lord was especially good to the people of the last two churches where I had the pleasure of leading in revivals.

At Piney Grove church in the northeastern part of the state, south of Corinth, we had an unusual experience. Ten years ago the church house burned. Since then there has been no effort to reach a great number of rural people in that section. With the aid of some of the people, the work of building a new house was undertaken by one lone citizen of the community and he was not even a member of the church group, nor of the Missionary Baptist belief. The house was finished late last fall. They begun Sunday school and that was all. When I arrived, at the invitation of Rev. C. C. Perry, pastor of some other Baptist churches in that section, I found no organization, no pastor, no clerk or treasurer, neither deacons. Having no means of transportation it was up to me to ride a mule or walk. Under the circumstances I did the best I could. This church, in the midst of anti-missionary, anti-board churches, begun their meeting with good interest. Immediately five of the most sensational Holiness groups begun brush arbor campaigns. In spite of this the Lord was with us. After the second night we always had more people outside the house than could get in. People attended the meeting that had heard no gos-

pel message in more than five years. We had 29 additions, 22 of which came by letter. Excepting one intermediate girl, the converts ranged from about 17 to past fifty. They called a pastor, elected and ordained three deacons, elected a clerk and treasurer and are on fourth time preaching. They will also support the Cooperative Program when they set up a budget. The man who built the church united with the church at the water's edge and was ordained a deacon.

For eleven days we labored with Rev. W. S. Allen, pastor of the Baptist church at Bay St. Louis. We fear that many of our people over the state are failing to recognize the importance of keeping the work going on the Gulf Coast. The work is hard and, in many instances, unappreciated. It takes the heart out of a pastor to labor so hard with so few results. Although nine had united with the church prior to the meeting, eleven others came. Four by letter and six on profession of faith. One case is pending, awaiting a more definite word from the candidate. The largest crowd ever seen in the church since 1913 was present the first Sunday night. The morning attendance was unusually good and the spirit of the meeting was fine. We held clinics for the Sunday school, B. T. U., and W. M. U. This seemed to stabilize the work and give them new hope. Let us pray that the Lord will continue to bless and lead in this work.

We are now in the midst of a campaign at Pass Christian where brother Allen gives the other half of his time. It was the writer's pleasure to be in the campaign that made possible the organization of this church ten years ago. We are meeting many new friends and hope to win a great number of the lost to Christ and active service.

M. E. Perry, Evangelist.

"Mamma, do angels have wings?"
"Yes, dear," replied the mother.
"And can angels fly, mamma?"
"Yes, dear."
"Daddy said nurse was an angel last night. When will she fly?"
"Tomorrow," replied mother.

Doctor: "And how are you feeling this fine morning?"

Patient: "Not so well, Doctor. I haven't had an ache or pain for three days, so I know there must be something terribly wrong with me."—Sanatorium Sun.

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"ON THE ROCKS"
An Experience that Might Have
Been Worse!
By Dr. Rushbrooke

Late in the evening of Friday, July 1, I left Quebec on board the "Ascania," with the expectation of landing at Plymouth. Next morning I awoke just after 6, and was considering whether to turn out or to sleep another hour, when a series of violent bumps set the ship quivering from stem to stern. We had struck something: that was clear. I hoped it was only a sand bank; but my memories already included the grounding of a liner on a sand bank and the present jolting and crunching yielded quite different sensations. A few minutes afterwards the ship appeared to move a little, as if she had cleared the obstacle; then the beat of her engines ceased, and she remained steady, with a slight but obvious list. I decided not to worry until I must, and rang the steward for a bath; then I wrote some letters and went to breakfast. The routine of the vessel proceeded as usual, and not until 9 o'clock, when breakfast was over, were instructions given that all luggage must be packed for removal. A number of other ships were then lying near to us ready to render assistance if necessary. The weather was dull but clear, and the sea calm.

At 11:30 we were called to an early lunch, and our luggage was gradually passed on to a tender for transfer to the freighter "Beaverbrook." The process of transfer, owing to a rising swell, took nearly 3 hours. The Beaverbrook departed for Quebec, and the passengers were conveyed by the tender some 19 miles to Father Point.

The short journey to Father Point was the least pleasant part of our experience. The wind had risen, and drizzling rain began to fall. There was very little shelter, and a fairly lively sea with its drenching spray added to the discomfort.

Rain was falling more heavily when we landed at Father Point, a small place with a few houses and three or four hotels that have little business except in the summer season. Wireless messages had prepared our way; all the taxis and private cars in the neighborhood stood ready to run us (without charge) to and from the hotels. These, too, had mobilized their resources; hot soup was ready for everyone, and meals for those who desired them.

It was shortly before 6 o'clock when we reached Father Point, and by 8 o'clock the tender had put us on the incoming "Ausonia," which had been specially stopped to take us back to Quebec. We made the best for the night of the emergency accommodations which the liner provided. I was put into a very comfortable hospital bed; others less fortunate were relegated to "shake-downs" on the floor. The choice was offered us on joining the C. P. R. Steamer "Montclare," waiting at Quebec for our benefit, or proceeding to New York by rail and boarding the "Queen Mary." I elected for the "Montclare," and after mov-

ing my luggage went on board to discover that among those who had shared the "Ascania" experiences and had also chosen the "Montclare" were Mrs. T. R. Glover and Dr. Anna Glover, returning home from a Canadian wedding; several Roman Catholics who had attended the Eucharistic Congress, the Swedenborgian Bishop, and half a dozen Protestant ministers of various denominations.

The "Montclare" — through no fault of her own—made a slow crossing. In the dusk of Sunday evening we passed the "Ascania," still aground and except for her lights barely visible; but afterwards fog delayed us, and the "ice belt" had to be traversed slowly with incessant watchful care. One great berg we saw, a mound of silver, 16 miles southwards of us, and we wished it no nearer! Even when we entered upon normal conditions, our adventures were not at an end, for on Friday a Norwegian oil tanker signalled that she had a sick man aboard and no doctor. We lay to while a boat was lowered, and a victim of appendicitis brought over to the "Montclare." The skill and daring of the boat crew, especially of one sailor who hauled himself up a rope hand over hand to regulate the position of the stretcher as it was drawn aboard, evoked admiring cheers from us all.

The rest of the voyage has been tame and comfortable. We are profoundly thankful that it was not in storm or fog that the "Ascania" crashed. Why she crashed at all will doubtless be determined by formal enquiry. Clear visibility, a calm surface, well-known and continually navigated waters, do not appear conditions of abnormal danger. We shall doubtless learn ere long whether our experience was accidental, or whether "someone had blundered."

—From "The Baptist Times."

—BR—
**INDIAN MEETING AT
CONEHATTA**

Nearly all of the Indian churches have held meetings this summer, with good results. It was not my privilege to attend all the meetings but have heard good reports from them. There have been twenty-seven additions by baptism this summer to the churches. I make mention here of the meeting at Macedonia (Conehatta) church where Rev. E. W. Willis (Choctaw) is the faithful pastor. He was assisted in this meeting by Rev. B. L. Gibson, Rev. D. B. Isaac, and Rev. S. D. Tuby (the latter two stayed for only part of the meeting). I was there only part of the time. I attended the baptizing on Tuesday the fourth Sunday in August. There were nine for baptism. Rev. E. W. Willis administered the ordinance in the presence of a large number of Indians and several white people who attended. Everybody seemed to be very reverent and there was the very best of order throughout the service. The Lord bless all the Indian churches, preachers and people.

S. E. McAdory, Missionary.

—BR—
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W. M. U. PAGE

—O—
(Continued from page 8)

will you help this dream of the girls come true in your local church? There were those this year who had picked beans and tomatoes, some who had saved from their weekly allowance and paid their own expenses. Keep the camps before the girls! Can we set as our goal in attendance for next summer "Every member of Girl's Auxiliary in some G. A. Camp"? Surely, to shape the enthusiasm and unbounded capacities of youth should be the paramount duty and opportunity of every church, every pastor, every society, every leader, and every individual. And as I looked, I saw a future for missions bound up in the lives of five hundred girls and more—who had a vision of service.

—Janie Pinnix.

—BR—
BLUE MOUNTAIN

President Lawrence T. Lowrey today announced the personnel of the

faculty of Blue Mountain College for the 1938-1939 session opening Monday. Four new members will be added to the faculty. Dr. Ernest H. Cox, M.A., University of Tennessee, Ph.D., University of North Carolina, will be dean and professor of English. Miss Mary Lou Curry, B.A., Blue Mountain College, M.A., Baylor University, will be assistant to the dean of students and teacher of freshman English. Miss Lydia Lowry, B.A., Blue Mountain College, and holding the certificates of music and expression from Blue Mountain College, will assist in the speech arts and music departments. Miss Helen Kirkpatrick, Master of Music, Louisiana State University, will teach violin and musical theory.

—BR—
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R. T. LIDDELL

MAYOR B. STRASS

M. E. SAXON

Fayette, Miss.